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GRAMMAR

OF THE DIALECTS OF

VERNACULAR SYRIAC.

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GRAMMAR
OF THE DIALECTS OF
VERNACULAR SYRIAC

AS SPOKEN BY THE EASTERN SYRIANS OF
KURDISTAN, NORTH-WEST PERSIA, AND
THE PLAIN OF MOSUL

WITH NOTICES OF THE VERNACULAR OF THE JEWS OF
AZERBAIJAN AND OF ZAKHU NEAR MOSUL

BY

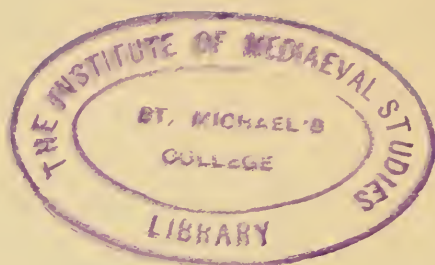
ARTHUR JOHN MACLEAN, M.A., F.R.G.S.,

DEAN OF ARGYLL AND THE ISLES,

SOMETIME HEAD OF THE ARCHBISHOP OF CANTERBURY'S MISSION TO THE EASTERN SYRIANS.

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INTRODUCTION.

THE object of the present grammar is to make known the various dialects of the Eastern Syrians (Nestorians or Chaldeans) who inhabit the mountains of Kurdistan, and the plains of Azerbaijan in North-west Persia, and of Mosul in Eastern Turkey. Their country is approximately comprised between 36° and $38^{\circ} 30'$, N. latitude, and 42° and 46° , E. longitude, and lies between Mosul and the Sea of Van, and between the Sea of Urmi (Urmia, Urumi, Urumia) and the Bohtan Su or Eastern Tigris. They live partly in Turkey and partly in Persia; but they are more definitely divided by religion than by political areas, into two portions, the larger of which consists of the adherents of the Patriarch Mar Shimun, the Catholicos of the East, who usually call themselves Syrians, but are better known in Europe by their nickname of Nestorians; and the smaller of which consists of the Roman Catholick Uniats who are usually known as Chaldeans. The former portion live chiefly in the mountains of Kurdistan in Turkey, and the high plains of Azerbaijan in Persia, the latter chiefly in the plain of Mosul in Turkey, though several of them are also found in Persia.

The region defined above was not the original home of the Eastern Syrians. They are all that remains of the Christian Church of the Persian Empire which, claiming to be founded in the first century, had its head-quarters on the Tigris at Seleucia-Ctesiphon, the twin capital of Persia, and thence sent out its missions over the whole of Central Asia. They were driven northwards by successive persecutions, of which the most terrible was that which they suffered at the hands of Tamerlane; and they are now reduced to a mere shadow, numbering probably not more than a hundred thousand

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souls, whereas at one time they were computed to be more numerous than all the other Christian bodies put together.

Their vernacular has, as far as is known, been until late years an unwritten language. They have long used, and still most commonly use, the classical Syriac (which they call *The Old Language*) in writing as well as for their religious services; indeed only those who have studied in the European missionary schools are able to write the vernacular, which they call *The New Language* or *The Language of Speaking*. In this grammar the terms 'Old' and 'New' Syriac are retained for convenience although they are somewhat of a misnomer, since, as will be seen in the sequel, the vernacular is not probably derived from the classical Syriac, and many forms in the latter are more developed than those which correspond to them in the former. In writing the classical Syriac the Eastern Syrians naturally employ their own character, which is that used in this book, and which resembles the old Estrangéla more than the Western Syrian or Jacobite character. There are also a few differences in pronunciation between the Eastern and Western Syrians in reading the classical language, the former for example saying *d* where the latter say *ô*; and there are several differences in the grammatical forms. All the quotations from classical Syriac in this book are written in the Eastern Syrian manner.

The first attempt known to the present writer to reduce the vernacular to writing was made in the plain of Mosul in the seventeenth century, when some vernacular poems were written down on the baldest phonetic principles; but the writer shews many inconsistencies, and spells the same word in many different ways. In the last century the liturgical Gospels were written in the vernacular, also phonetically, and without much consistency¹.

But the first serious and scientific attempt to reduce any of these dialects to writing was made in the year 1836 by an American Presbyterian missionary at Urmi, the Rev. Dr Perkins, who translated the Bible into the Urmi vernacular; and this translation was published in 1852 by the American Bible Society in two large quarto volumes in parallel columns with the Pshîṭta². The spelling of the

¹ The present writer is indebted for the loan of both these manuscripts to the American Presbyterian Missionaries at Urmi.

² A new edition of the Bible in the Urmi vernacular in one handsome volume has

classical Syriac, which the people were accustomed to see written, was necessarily taken for all words and forms common to it and the vernacular, and other forms and words were spelt analogously, or else according to the sound. It is a matter for some regret, however, that this work was published at a time when the genesis of the vernacular had been very little investigated, and consequently many misleading spellings were adopted, as for instance the final Alap in the third person singular of the preterite, where the final Hé gives exactly the same sound, and makes the tense intelligible etymologically. In 1856 Mr Stoddard, a colleague of Dr Perkins, published in the fifth volume of the American Oriental Society's journal a grammar of the Urmi dialect¹, which is chiefly useful for its list of the verbs used in that plain; and since then various educational and theological works both in classical and vernacular Syriac have issued from the printing presses of the three missions working among the Eastern Syrians,—all of which have their head-quarters at Urmi, the only large town in the country of the non-Uniat Syrians—the American Presbyterian, the French Roman Catholick (Lazarist), and the Archbishop of Canterbury's Mission. The vernacular works of the first of these follow the lead of Dr Perkins, though his spelling has been very slightly modified; those of the second are largely influenced by the dialect of the plain of Salámas, where many Uniat are found; while those of the third mission, which is of more recent origin, adopt a somewhat more etymological spelling than the others, and aim, while written in the Urmi dialect, at being intelligible to the neighbouring mountaineers of Kurdistan as well as the people of the Azerbaijan plains. This spelling is adopted in this grammar, and reasons for its use are given below.

The writer must express his particular obligations to the very useful *Grammatik der Neusyrischen Sprache* of Professor Nöldeke. This book, which was published in 1868, analyses the dialect of Urmi very fully; but being based on the Mission publications which had appeared before that date, it is necessarily almost entirely confined to that dialect. It has been particularly valuable in suggesting

been published by the same Society in 1893. A smaller type is used, and the Pshiṭta is omitted; while references and maps are added.

¹ The present writer has verified orally most of Mr Stoddard's variant grammatical forms. A few are given here on Mr Stoddard's authority, which the writer has not been able to find in use. These are marked 'St.' or 'Stod.'

etymologies; and while a search among other dialects has disproved a few of these, by far the greater number have been fully confirmed.

It will be seen by what has been said that while the Urmi dialect is well known, the others have not been brought to light. The Gospels have indeed been printed by the American Presbyterian Mission at Urmi in the Alqosh dialect, that of the plain of Mosul, but a very limited number of copies was issued, and it is now quite unobtainable; indeed it may be doubted if any were ever seen in Europe. Dr Socin also, in his *Neuaramäischen Dialekte von Urmi bis Mosul*, has given us a few specimens (chiefly in Roman character) of the Jilu, Salámas, Alqosh¹, and Zakhu² dialects, besides several of that of Urmi. But no grammar has been written of these other dialects; and those of the great Ashiret, or semi-independent tribes of Kurdistan, and several others, have been entirely untouched. The present writer has therefore set himself during a five years' sojourn among the Eastern Syrians, when engaged on the Archbishop of Canterbury's mission to them, to collect the materials for the present grammar³. The number of variations both in the vocabulary and in the grammatical forms used is extraordinarily great, and almost every village has its own way of speaking. It will be found that in this book a large number of variant forms have been added even in the Urmi dialect; but it is perhaps necessary to remind European readers that this is the speech of only a small proportion of the people. It has been chosen by the different Missions as their basis for writing the vernacular, but this choice has given it an exaggerated importance. It is therefore the object of this work to compare the other dialects, that is, those of nine-tenths of the Eastern Syrian people, with that of Urmi, which is already known. It is clear that a comparison of dialects will throw much light on etymology, and that one dialect will often supply a missing link which will remove a difficulty in the speech of another.

Classes of dialects. The variation of the dialects is geographical;

¹ Professor Sachau's sketch of this dialect, mentioned below, came to hand as the last sheets of this book were passing through the press; a few forms are taken from it.

² This is the vernacular of the Jews of that place. The writer, though he has visited Zakhu, has had no opportunities of taking notes of the Jews' language, and is therefore entirely indebted to Dr Socin for the examples of it in this volume.

³ The Aramaic dialect of the Western Syrians (Jacobites) of Jebel Tur is not given in this book.

there are practically no differences of class among the people, and all in the same place have more or less the same tongue. An examination of the peculiarities of speech in different districts would lead us to divide the language into four main divisions, the two first of which may be called the non-aspirating, and the two last the aspirating dialects, the difference being in the hardening or softening of the letters Tau and Dalath. It is possible that these four classes represent four separate migrations from the plains of Mesopotamia and Assyria. The first two groups of dialects, which are spoken at the North-eastern and Northern extremities of the country, would thus represent the earlier migrations.

We thus have:—

I. *The Urmi group* (U.); the dialect of the great plain of Urmi, in Azerbaijan, to the west of the sea of that name; the dialect of the smaller plain of Solduz to the south of the sea, which is almost the same, though in a few of its Syrian villages Syriac has given place to Azerbaijani Turkish; the dialect of the north part of the plain of Urmi, noted here as ‘Sp.,’ i.e. Sipurghan, which is somewhat affected by the Salámas dialect (Group II.), as is also that of the small plain of Gavílan between the two.

II. *The Northern group.* This group is especially noticeable for dropping Tau.

a. (Sal.) Plain of Salámas, in Persia, to the north-west of the Sea of Urmi.

b. (Q.) Qudshanis, in Turkey, the village of the Patriarch Mar Shimun, gives its name to the dialect of the neighbouring district, which is a little south of the Sea of Van.

c. (Gaw.) The plain of Gawar, in Turkey, a high table-land to the west of the Perso-Turkish frontier. This plain and the district round Qudshanis are called ‘Rayat’ or *Subject*, being entirely under the direct government of the Turks.

d. (J.) The dialect of Jilu is practically the same. This very mountainous district lies a little to the west of Gawar, and geographically belongs to Group III., being Ashiret; but philologically it belongs to Group II. Its people are very different in appearance and character from most of the other Syrians, being of a more Jewish cast.

III. *The Ashiret group.* K. in the following pages denotes the dialects of the Ashiret or Tribal (semi-independent) districts of Central Kurdistan, which consist of inaccessible mountains and valleys lying between Van and Mosul. Over these districts the Turks exercise little more than a nominal sway, and the soldiers seldom penetrate it. Of these districts we have :—

a. (Ti.) Upper Ṭiari, to the north-west of the group; this is by far the largest Ashiret district.

b. (Tkh.) Tkhuma, a large valley east of Ṭiari, south-west of Jilu.

c. Ṭal, Baz, Diz, Walṭu, smaller Ashiret districts, north and east of Tkhuma.

d. (Ash.) Ashitha, in Lower Ṭiari, to the south-west of the group. This is the principal village in the Ashiret districts, and its dialect differs very greatly from that of Upper Ṭiari, and approaches rather those of the fourth group.

e. (MB.) Mar Bishu; (Sh.) Shamsdin. These are districts in Turkey close to the Persian frontier, south-west of Gawar, and are inhabited by colonies from Ṭiari. Their dialects are closely related to that of Ṭiari, but are somewhat influenced by the first, or Urmi, group. This is still more the case with the dialects of Tergawar, Mergawar, and Bradust, three neighbouring upland plains on the Persian side of the frontier. The village of Anhar in the plain of Urmi, near Tergawar, is also a colony from Ṭiari, and retains several Ṭiari peculiarities of language, grafted on the Urmi speech. These districts are separated from the rest of this group by Gawar and Jilu.

IV. *The Southern group.* a. (Al.) The Alqosh dialect, spoken in the villages of the plain of Mosul. In the town of Mosul itself vernacular Syriac almost entirely gives place to Arabic. This dialect receives its name from the village of Alqosh, about thirty miles north of Mosul, where is the famous monastery of Raban Hurmizd. The language of the other villages, Telkief, Teleskof, and the rest, differ in small particulars from that of Alqosh itself.

b. (Bo.) The Bohtan dialect, spoken in Bohtan, in Western Kurdistan, a district lying on the Eastern branch of the Upper Tigris.

c. (Z.) The Zakhu dialect, spoken by the Jews of that place, which is about sixty miles north of Mosul. It greatly resembles that of Alqosh.

With regard to foreign words, Groups I. and II. are chiefly affected by Persian and Azerbaijani Turkish; Group III. by Kurdish and Arabic; Group IV. by Arabic.

Origin of the Vernacular. It would appear that the dialects, though sufficiently different to make it difficult for a man to understand one of a distant district, are yet sufficiently alike to argue a common origin. This origin, however, we can hardly seek in the written or classical language. It would be a mistake to look on the spoken Syriac as a new creation, springing from the ruins of the written tongue; the former may indeed in a sense be called *The New Language*, as it has greatly developed its grammatical structure in an analytical manner, and has dropped many of the old synthetic forms, but much or most of it was doubtless in use side by side with the written classical Syriac for centuries. It retains in many cases forms less developed than corresponding forms in the written language; thus in § 32 we see that in the formation of the first person plural of the first present tense, the spoken Syriac retains the Khéith which is dropped in the classical. The contractions in the tenses of the vernacular shew independence of the written language (§§ 31, 32). Many words are found in the former which are not used in the latter, but which are found in the Chaldee and other older Aramaic dialects. So too, some of the compounds which are survivals of the construct state (§ 16, ii. g) and some of the few remaining agents of the old form (§ 77, 2) are formed from verbs not found even in the latest classical Syriac, though used now; this would shew that these verbs were in use in speaking, though not in writing, before those now almost obsolete constructions and formations were given up. The form of the past participle of the second conjugation, *mpu'la*, and of the verbal noun of the same, *mpa'uli* or *mpa'ulé*, can hardly have been derived from the very different forms which correspond to them in the classical language; and the same may be said of the method in which the prepositions take pronominal affixes.

The style of spelling adopted. European Orientalists have sometimes expressed surprise that the missionaries who reduced the language to writing did not adopt the Roman alphabet. Had their

only object been to make the language known in Europe, they might have done so; but as their aim was to enable the Eastern Syrians themselves to read and write their own language, they had no option but to use the character to which the people themselves were accustomed. They already wrote classical Syriac, which contained a very large number of the words used in the spoken tongue, and therefore it was absolutely necessary to employ the alphabet which was in common use. Many difficulties however present themselves. Are words to be spelt on exact phonetic principles? And if so, what dialect is to be chosen? How is a man of one district to understand a book printed in the dialect of another? It is impossible to print the books in every dialect, and one must aim at spelling so as to make the books intelligible to the greatest number of readers possible. The Archbishop of Canterbury's Mission Press at Urmi has therefore laid before itself the following principles: (1) The Vernacular must be treated as a historical language, not as one invented in the present generation; in other words etymology must be considered. (2) The spelling of classical Syriac is taken as a basis. Thus when Old Syriac spelling gives the vernacular sound, it is adopted, although some other perhaps simpler spelling also gives the sound. (3) When some districts follow Old Syriac and some depart from it, the words are spelt in preference according to the former (see e.g. § 87, *c* to *m*). (4) But when all, or nearly all, the dialects differ from Old Syriac, the vernacular sound is followed. (5) Words not generally understood except in one dialect—and especially foreign words, which are often used in one district only,—are used as sparingly as possible. (6) The mark *talqana* (lit. *the destroyer*), which denotes a silent or fallen letter, is retained to a considerable extent¹, both because a letter thus marked may be sounded in some dialects though it has fallen in others, and also because a Syriac word thus marked may often be made intelligible to those who do not use it by the fact of its resemblance (to the eye) to the corresponding word in the classical

¹ On the other hand it is not used with an initial vowelless Alap or Yudh. In the later, but not the earlier East Syrian manuscripts, it is found with the very few words which begin with a vowelless Alap. In the vernacular, however, similar words are very numerous, and it is a great gain to be able to dispense with the mark. As Alap and Yudh without a vowel have no sound it seems needless to write a sign which denotes that the sound is taken away. In some cases (§ 29, Note 2) it would be a distinct error to write it, as the Yudh contributes to the diphthongal sound.

language, which all who can read and write understand to some extent. (7) The same remark applies to etymological spelling. A word thus spelt is easily recognized, even if not used in speaking; and moreover it is found that a word spelt etymologically is frequently capable of more than one pronunciation, and therefore suits the speech of several dialects.

There is of course no royal road to the end desired, of making the books intelligible to all the Eastern Syrians, and the method here advocated will not give the exact colloquial language of any one dialect; but it aims rather at producing a literary style which will make communication between the various districts easier.

Arrangement of this book. This grammar is primarily intended for the use of those who wish to learn vernacular Syriac practically, and therefore, while the classical language is constantly referred to for illustration, a knowledge of it is not assumed. Those who wish to learn only one dialect may do so by omitting all variant forms marked with letters denoting other dialects. The discussion of derived nouns and verbs, and of alphabetical peculiarities of the vernacular as compared with classical Syriac, is postponed to the end of the book, in order that the reader may have some knowledge of the language before he reaches them; and the accidence and syntax are placed together instead of being separated, as this has been found in several grammars of modern languages to be of practical advantage in rendering their acquisition easier. A large number of idiomatic phrases arranged in alphabetical order will be found in the book; and over one hundred proverbs, which may be of general interest, have been added in the Appendix.

The author is indebted to Miss Payne Smith and to Mr Norman McLean, Fellow of Christ's College, Cambridge, for reading the proofs of this work, and for making various suggestions.

NOTE. No dictionary of the vernacular has been published, but a vocabulary of verbs used in several districts, with meanings in English, has been compiled by the present writer and may be had from the English Mission Press at Urmi, or from the Secretary of the Archbishop of Canterbury's Mission (7, Dean's Yard, Westminster), price 5s.

ABBREVIATIONS.

N.S.	‘New Syriac,’ the vernacular.
O.S.	‘Old Syriac,’ the classical language.
Turk.	Azerbaijani Turkish.
Osm. Turk.	Osmanli Turkish.
Kurd.	Kurdish.
Gk.	Greek.
Pers.	Persian.
Chald.	Chaldee.
Arab.	Arabic.
Heb.	Hebrew.
pron.	pronounced.
Nöld.	Nöldeke’s <i>Grammatik der Neusyrischen Sprache</i> (Leipzig, Weigel, 1868).
Nöld. O.S.G.	Nöldeke’s <i>Syrische Grammatik</i> [the Classical language] (Leipzig, Weigel, 1880).
St. or Stod.	Stoddard’s <i>Modern Syriac Grammar</i> (American Oriental Society, Volume v. 1856).
Socin	Socin’s <i>Neuaramäischen Dialekte von Urmi bis Mosul</i> (Tübingen, 1882).
Sachau	Sachau’s <i>Skizze des Fellichi-Dialekts von Mosul</i> (Berlin, 1895).

The usual grammatical abbreviations are used.

Abbreviations for dialects.

Al.	Alqosh.	Q.	Qudshanis.
Ash.	Ashitha.	Sal.	Salámas.
Az.	Azerbaijan Jews.	Sh.	Shamsdin.
Bo.	Bohtan.	Sp.	Sipurghan.
Gaw.	Gawar.	Tkh.	Tkhuma.
J.	Jilu.	Ti.	Tiari.
K.	Kurdistan (Ashiret districts only).	U.	Urmi.
MB.	Mar Bishu.	Z.	Zakhu Jews.

One of these abbreviations after a grammatical form indicates that the form is used in the district for which the abbreviation stands; but not necessarily that it is confined to that district.

When no abbreviation follows any particular form, it is to be read as being used in a large number of dialects.

The letters O.S. *after* a Syriac word denote that the word is used both in O.S. and N.S., though in the case of verbs ending in a guttural it is to be understood that the vocalization of the last syllable is different, see p. 286; but the letters O.S. *before* a Syriac word denote that it is used in O.S. and not in N.S.

Transliteration of Syriac words. When to indicate the pronunciation or for any other reason, Syriac words are transliterated into Roman letters, we read:—

â, ā as in *far*; ă as in *pat*.

é, êi as *a* in *fate*; *ei* as in *height*; ě as in *pet*.

î as in French *île*; ĭ as in *pit*.

o as in *pole*; oi, oy as in *hoiden*, *boy*.

û, ū as in *flute*; ů as in *but*.

The Syriac Qop is represented by *q*, Têith by *t*, and Šadhé by *š*, except in abbreviations.



GRAMMAR OF VERNACULAR SYRIAC.

GRAMMAR OF VERNACULAR SYRIAC.

THE LETTERS.

§ 1. *Consonants*¹ ܐܠܦܐܝܢ.

Not joined to preceding letter.	Joined to preceding letter.	Estrangéla.	Name of letter.	Value in English.
ܐ (final)	ܐ (final)	ܐ	ܐܠܦ Alap	See § 4.
ܒ	ܒ	ܒ	ܒܝܬ Bêith	b; (aspirated, w. See § 7).
ܓ	ܓ	ܓ	ܓܡܠ Gamal	g; (asp. gh guttural).
ܕ	ܕ	ܕ	ܕܠܬܗ Dalath	d; (asp. as <i>th</i> in <i>then</i>).
ܚ	ܚ	ܚ	ܚܝܗ Hé or Hi	h
ܘ	ܘ	ܘ	ܘܐܘ Wau	w
ܙ	ܙ	ܙ	ܙܝܢ Zain	z
ܟ	ܟ	ܟ	ܟܝܬܗ Khêith	kh guttural.

These letters should be written by beginning at the right hand bottom corner, and most of them in several separate strokes.

The Estrangéla letters are now as a rule only used for headings of chapters, titles of books, and the like. There are no capitals, and the Estrangéla letters are not used for this purpose, but rather correspond to our black letter.

Of these consonants all may be affixed to the preceding letter; and all also to the following letter except 𐤀, 𐤁, 𐤂, 𐤃 (usually), 𐤄, 𐤅, 𐤆, 𐤇 (𐤈). In manuscripts 𐤉 followed by 𐤊 is not joined on; but this rule is not now generally observed. In some of the older manuscripts 𐤉 is not joined on to 𐤃, 𐤄, and other letters. Estrangéla letters follow the same rule in joining on as the others, but 𐤉 is never joined to the letter following.

Alap is written 𐤀 except (1) after 𐤁 when it is written 𐤂 whether final or not; (2) when final, when it is written 𐤃. But after 𐤁 and 𐤅 it is written 𐤀 even though final.

§ 2. *Final letters.* For 𐤁 see above. Final Kap, Mim, and Nun take the forms 𐤋 or 𐤌, 𐤍 or 𐤎, 𐤏 or 𐤐. These letters when standing alone are usually written double, as 𐤋𐤋, 𐤍𐤍, 𐤏𐤏; though the final disjoined forms may stand alone; the others never.

When 𐤃, 𐤄, 𐤅, 𐤆 (𐤇), 𐤈, 𐤉, 𐤊, 𐤋, 𐤌, 𐤍, 𐤎, 𐤏, 𐤐 are final, whether joined to the preceding letter or not, a small stroke is added: thus 𐤃, 𐤄. Yudh final after 𐤂 is generally written > in manuscripts. 𐤁 followed by 𐤁 at the end of a word is generally written 𐤁𐤁 if the 𐤁 be attached to the preceding letter; if not attached, it is written 𐤁𐤁 or 𐤁𐤂.

§ 3. *Aspirated letters.* The letters 𐤁𐤂𐤃 have a dot below them when aspirated, and a dot above them when not aspirated.

But these dots are not written when they would interfere with vowel signs¹.

ʾ aspirated is written ʾ̣; a dot is never placed above this letter. It is only aspirated in Syriac words (in most districts) when forming a diphthong (see § 7), whether in the vernacular or in the classical language in its Eastern form, which thus differs from Western or Jacobite Syriac. In words from Persian, Arabic, etc., there are a few exceptions in the speech of the better educated, and ʾ̣ then is *ph*; but in general *f* of a foreign language becomes *p* in Syriac. In Al. and Z. it is often aspirated even in Syriac words, especially at the beginning. Thus ܦܕܐ *to abound* has ʾ̣.

The letters which are capable of aspiration are called by the East Syrians ܦܕܐܝܬܐ, *bagh-dakh-path*. An aspirated letter is called ܕܚܒܐ (see § 95 *d*) and aspiration ܕܗܕܐ, or softening; an unaspirated letter is ܡܥܒܐ, and non-aspiration ܡܥܬܐ or hardening.

In U. Sp. Q. Sal. J. Gaw. etc. ܦ and ܡ are never aspirated. The vernacular is more simple than the classical language in the matter of aspiration; if a letter is aspirated in the normal form of the word, it is aspirated throughout all its grammatical changes in the vernacular. See § 84 for Bar Zu'bi's rules; §§ 94, 95, for differences between O.S. and N.S. in this respect.

§ 4. Notes on the pronunciation of the letters.

(1) ܠ is not pronounced. It is used chiefly as a peg to hang a vowel on, or as a quiescent final letter.

(2) ܐ in many words modifies the vowel sound which is connected with it. See § 6. But a vowelless ܐ at the beginning of

¹ In fully vocalized writing if one of these letters in the middle of a word has not a dot below it when there is a vacant space beneath, we understand it to be hard; and so if there is no dot above and the space above is vacant, we understand it to be soft.

Thus ܡܚܕܐ has ܡ̣; ܡܥܕܐ has ܡ̤. When in this book ܐ and ܦ are written with a dot beneath, it is of course only meant that they are aspirated in K. Al. etc.

a word ordinarily adds nothing to the sound. One or two words like ܥܠܡܐ *cloud* gave a half vowel to ܥ. So ܥܕܢ *Eden*; sometimes ܥܕܢܐ *he was baptized*, ܥܕܢܐ *baptism*. In Al. Z. initial vowelless ܥ usually has a half vowel. Thus ܥܕܢܐ *act*, ܥܕܢܐ *I ran* have half vowels, though elsewhere they are pronounced *wadha* (*wada*), *riq li*. ܥ and ܥ are not passed over in the middle of a word after a vowelless consonant; a break in the breath must be made. Thus ܥܕܢܐ *earth* is pronounced *ār-‘ā* not *ārā*.

(3) ܥ and ܥ are pronounced low down in the mouth and throat respectively; they have a very hard sound and necessarily modify the accompanying vowel (see § 6). ܥ is pronounced by putting the middle, not the tip, of the tongue against the roof of the mouth.

(4) ܥ and ܥ aspirated have the same sound¹; it is somewhat harsher than the Scottish and North German *ch*; in some districts it is a very harsh aspirate indeed. The ܥ is a soft aspirate, pronounced lower down the throat, something like the German *g* in *tag*.

(5) ܥ before ܥ is pronounced ܥܥ, as ܥܥܐ *store room* (*ūmbar*).

(6) A mark ~ under or above ܥ or ܥ make them = *j* (in *jay*) and *ch* (in *church*) respectively. These letters are then called Jamel and Chap. The same mark with ܥ or ܥ makes them = *j* in French *jamais*. The name of this mark is ܥܥܥܥܐ U. *majliyāna* or *wearing away* (ܥ K.).

(7) A letter repeated must be pronounced twice, not as in English as a single letter. This is a matter of considerable importance. Thus we have ܥܥܥܥܐ K. *I complete* (§ 36), pronounced *mtā-m'min*, not *mtāmin*.

¹ But see § 107.

(8) In other words all letters must be pronounced in full, and none left half pronounced as is so often done in English. Thus in **بُجْدُ** *firewood*, the **د** must be finished before the **ب** is begun.

(9) Care must be taken to pronounce letters not marked with talqana (§ 9), especially **ش**, which though feeble when without a vowel, is still sounded; thus **أَشْشُ** *trouble* is not *zāmāt* but *zāh'māt*. § 6 (1).

(10) Initial **ا** if it has no vowel has no sound.

(11) In most words **س** and **ص** have the same sound. If any difference is made, **س** is somewhat more sibilant. It is not *ts*.

(12) **ش** final is silent. See § 108.

§ 5. Vowels **أَؤَإِ**.

The vowels are marked by dots placed above or below the consonants, as shown by the following table.

÷ Pthakha, **أَ** = *a* in *fat*; sometimes *e* in *pet*.

÷ Zqapa, **أَ** = *a* in *psalm*.

— Zlami zogi, **أَؤَ**, **أَإِ**, or Zlama zoga **أَؤَ**, **أَإِ** = *i* in *fit*.

— Zlami pshuqi, **أَؤَإِ**, or Zlami yarikhi **أَؤَإِ**, (also Zlama pshuqa, yarikha) (1) as *ee* in *feet*, *i* in French *si*, (2) as *a* in *fate* or often somewhat shorter.

ب Khwaṣa, **أَؤَإِ** = *ee* in *feet*, *i* in French *si*.

و Rwaṣa, **أَؤَإِ** = *u* in *rule*; in a few words like *oo* in *wool*, e.g. **أَؤَإِ** *world* (Turk.) [so **أَؤَإِ** *all*; see below]. In Sh. and M.B. more like a French *u* in all words.

و Rwakha, **أَؤَإِ** = *u* in *rule*, slightly inclining to *o*, especially in Al. Z.

Half vowels.

⸐ Half Pthakha, a very short vowel: very rarely written in N.S.

⸑ Half Zlama, a very short Zlama.

These are usually written between consonants in manuscripts, but in printing they are necessarily put under one of them; e.g. **ܡܕܕܝܬܐ** *west* O.S. and N.S. **ܡܕܡܝܬܐ** O.S., K. *Baptist* (= **ܡܕܡܝܬܐ** U.). Half Pthakha is also called **ܡܕܗܬܐ** *mar-h'tana* or *making to run*; half Zlama is **ܡܗܓܝܢܐ** *m'hagyana* or *spelling*. The former must not be confused with *talqana* (§ 9). An O.S. half vowel is frequently replaced by a whole vowel in N.S. See § 86.

Of these vowels Khwaṣa can only be used with ⸐, Rwaṣa and Rwakha with ⸑. The others can be used with any letter, provided it be not final.

Notes. (1) The form Zqapa is preferred by the Eastern, Zqopho by the Western Syrians.

(2) There is much variation in different districts in the pronunciation of long Zlama. In Urmi the first pronunciation is usual, except in a few words such as **ܕܐ** *not* (if indeed this is the proper method of spelling this word; see § 67): **ܕܐܝܬܐ** *other* (rarely with the first pronunciation): **ܕܐܝܬܐ** *yes* (sometimes: but **ܕܐܝܬܐ** *yes* always has the first pronunciation); **ܕܐܝܬܐ** *two* (O.S. **ܕܐܝܬܐ**); and in the names of the letters **ܕܐܝܬܐ**, **ܕܐܝܬܐ**, **ܕܐܝܬܐ**, but the sound is rather a short one; and **ܕܐܝܬܐ** where the sound is long. On the other hand both in K. and U. the letters **ܕܐܝܬܐ**, **ܕܐܝܬܐ**, **ܕܐܝܬܐ**, **ܕܐܝܬܐ** usually (but not always) have the first sound. In K. Al. the second pronunciation is more common except in plurals in **ܕܐܝܬܐ** and in the pronominal affix **ܕܐܝܬܐ**; but in Ṭiari these plurals also often have the second sound, as **ܕܐܝܬܐ**, and in Al. both these plurals and **ܕܐܝܬܐ** often have the second sound.

In many cases the variation of pronunciation shows that long Zlama should be written, as etymology also would suggest. Thus the 3rd pl. present of ܐܝܢ verbs, as ܐܝܢܐ *they reveal* (O.S. ܐܝܢܐ) is pronounced *galé* in K. Al., *gali* in U.; in the K. form of the 3rd pers. pl. possessive pronoun with nouns, as ܕܐܝܢܐ *their book*, the first sound prevails in Tkh., the second in Ti. The K. imperfect ܐܝܢܐ *they were* (O.S. ܐܝܢܐ) is *wé-wa*, § 29. ܐܝܢܐ *smell*, has the first sound in U., the second in K. ܐܝܢܐ *go*, is pronounced *zé*, *zi*, *sé* or *si*. ܐܝܢܐ *lord of* (§ 16) is *mari* in U., *maré* in K. The K. forms ܐܝܢܐ m., ܐܝܢܐ f., are *khreña* and *khreña* (= *other*).

(3) No vowel can be placed on the final letter of a word, except ܐ, ܐ, ܐ; hence the use of the Alap in which nearly all purely Syriac nouns now end.

(4) ܐ final must be distinguished from ܐ and ܐ. It is marked, in U., by the breath being made to pass sharply over the tongue as the vowel *i* is being pronounced. The distinction is hardly marked in K. Al. Z. etc. ܐ has the sound of short *i* in ܐܝܢܐ *there is*; in the fem. past part. of 1st conj. as ܐܝܢܐ *finished*; and usually in the preterite 1st conj. as ܐܝܢܐ *I finished*; but not when the object is expressed by affixes. See § 50. Also in ܐܝܢܐ *husband's brother*, but not in ܐܝܢܐ *husband's sister*.

(5) ܐ often does duty both as a vowel and as a consonant. Thus ܐܝܢܐ *di-yan, of us*. This is not the case with ܐ; if Rwaṣa or Rwakha or a diphthongal Wau is followed by the sound of Wau consonantal, ܐ must be repeated. Thus ܐܝܢܐ *in us*, is *gá-wan*, not *gô-wan*. ܐ initial is pronounced *î* not *yî*.

(6) A few words are always written without vowels; as ܐܝܢܐ (*mñ*) *from*; ܐܝܢܐ (*mñ*) *who*; ܐܝܢܐ (*kul*) *all*; ܐܝܢܐ (*ō* or *ow* as in *cow*)

he or that; ܐܝܬܐ (*ā* as in *fate* or *ei*) she or that; and so their derivatives, as ܠܐܝܬܐ universal, ܐܝܬܐ ܐܝܬܐ then, ܐܝܬܐ ܐܝܬܐ all of it. But ܐܝܬܐ with affixes receives Zlama zoga, as in O.S., as ܐܝܬܐ ܐܝܬܐ from him.

(7) The letters ܐ of, ܐ and, ܐ in, with, ܐ to, and combinations of them, are prefixed to words without vowels, except in Al. where they have Zlama zoga before a vowelless letter. But they do not quite coalesce with the word following. Thus there is a distinction between ܐܝܬܐ late (*drang*) and ܐܝܬܐ of colour (*d'rang*), though the former word is sometimes pronounced, especially by children, like the latter. Between a preposition and a demonstrative pronoun an inserted ܐ coalesces with the latter as ܐܝܬܐ ܐܝܬܐ on this, § 70 (12); and so often ܐ, ܐ before demonstrative pronouns, and sometimes ܐ when = of. In O.S. these particles receive Pthakha before a vowelless letter. ܐ is pronounced *u* when = and. ܐ with a vowel, preceded by these particles, does not in N.S. usually throw back the vowel to the particle, as always in the Western and sometimes in the Eastern form of O.S.

(8) Before ܐ Zlama is always the long one.

§ 6. Modification of vowel sounds by certain consonants.

(1) Before a silent letter a short vowel is lengthened; this applies to a letter with talqana (§ 9) as well as to a vowelless ܐ or ܐ, as ܐܝܬܐ first (*qâ-maya*); ܐܝܬܐ one (*khâ*), usually; ܐܝܬܐ face (*pâtha*), ܐܝܬܐ doing (*bî-wadha*). For exceptions see § 37 b. So also Pthakha before ܐ as in ܐܝܬܐ trouble (*zâh'mât*).

(2) The vowel sounds are slightly modified when in the same syllable with ܐ, ܐ, ܐ, ܐ, ܐ, and sometimes with ܐܐ. Pthakha, Zlama zoga, and often Zqapa are then sounded nearly like *u* in *but*, as ܐܝܬܐ five (*khûmsha*), ܐܝܬܐ wheat (*khûṭi*), but not in ܐܝܬܐ to sin (*khâṭi*); ܐܝܬܐ locust (*qûmṣa*). There are however many exceptions,

especially with **ع**. Almost always in Al., and often in K., **ا** does not modify the vowel, but is pronounced like **ا**. In other districts this modification is the only way of distinguishing **ا** and **ا**. **اُثْرَا** country, is pronounced 'ūthra (U. 'ūtra), as if written with **ا**; and so **اُمْبَار** store room (ūmbar).

The long vowels **ا**, **ا**, after **ا**, **ا**, **ا**, are necessarily somewhat modified. If these letters are properly pronounced, far back in the mouth and throat, the proper vowel sound follows naturally. Thus **اُفْ** fig and **اُمْد** mud have quite distinct vowel sounds; and so also **اُمْد** hand and **اُمْد** feast, even if the Zlama of the latter have the first sound. (In Tkh. it has the second sound.)

Note that the preterite (§ 32. 4) of the first conjugation is always pronounced with the *ɪ* sound even with these letters in it. This is an additional reason for spelling it with **ا** (though the sound is usually short) and not with Zlama. Thus **اُمْد** is *qǐmli*; if we wrote it **اُمْد** it would be *qūmli*.

The word **اُمْد** Sion is usually pronounced *Seihyun* (sound the *h*).

§ 7. Diphthongs **اُمْد** **اُمْد**.

ا as *a* in *fate*, as **اُمْد** one who rises; or *ei* in *height* as in **اُمْد** Syrian, where the **ا** does duty first in the diphthong and then as a consonant. If the **ا** has no vowel the first sound is more common. Some words are pronounced both ways, as **اُمْد** gain, interest. The following are irregular: **اُمْد** good (U. *spoi-i*, K. *spei*, rather drawn out), **اُمْد** U. *bitter* (*moira*), **اُمْد** U. *cold* (*qoira*), but not the kindred words **اُمْد** U. *hot* (*kheima*), **اُمْد** thinned

out, as trees (*deila*). In K. Al. and O.S. these are ܕܝܠܐ, ܕܝܠܐ, ܕܝܠܐ, ܕܝܠܐ.

The diphthong ܝܐ has the same sound. But in U. ܝܐܝܐ wishing, ܝܐܝܐܝܐ knowing, ܝܐܝܐܝܐ fearing, have the sound of *oi*; in K. Sal. etc. of *ei*.

ܝܐ, ܝܐ, ܝܐ, as *o* in *pole*. But ܝܐܝܐ is pronounced *wâ*; and in the names of the letters ܝܐ, ܝܐ the diphthong has the sound of *ow* in *cow*.

ܝܐ, ܝܐ, generally as *o* in *pole*, rarely as the following diphthong. [In the name ܝܐܝܐ Japhet, ܝܐ has a feeble sound, *Yôphet*.]

ܝܐ (rare), somewhat like *ow* in *cow*, as pronounced by the uneducated in London, as ܝܐ tinder.

ܝܐ and ܝܐ, generally as *a* in *fate*, sometimes as *ei* in *height*. ܝܐܝܐ eye, fountain, has the first sound in K. the second in U. Distinguish ܝܐܝܐ heaven (first sound) and ܝܐܝܐܝܐ hearing (second). Exceptions: ܝܐܝܐ as (*âkh*), ܝܐܝܐ as (*mâkh*, but in Al. *mêkh*): ܝܐܝܐ there is not (*lîṭ*) and its variant ܝܐܝܐ (*lîṭîn*). [In K. Al. we have ܝܐܝܐ which in Ti. is *lâth*, in Tkh. *lîth*, in Al. *léth*.] ܝܐܝܐܝܐ temple (*hêkla*).

ܝܐ, ܝܐ, ܝܐ, ܝܐ, ܝܐ, either as *u* in *tune* or *u* in *rule*. At the end of a word these are not properly diphthongs, but the consonant has a feeble, half-whistling sound. Thus ܝܐܝܐ to sit is not *yâtiv* nor yet *yâtu* (*u* as in French), but between the two, and ends with a soft whistle.

In ܝܐ, ܝܐ (followed by a consonant) the ܝܐ and ܝܐ give no additional force to the Rwaṣa. In ܝܐ Yudh gives no additional force to the Zlama, except at the end of a word in U.

ܘܐ at the end of a word gives Yudh a very short sound; but ܘܐܐ is *û* only.

Note. The combination ܐܐ has always been distasteful to the Eastern Syrians. Hence when the Western Syrians used this diphthong, the Easterns put Zqapa for Pthakha. Hence we have ܐܐܐܐܐܐ day, O.S., Ti. Al. not ܐܐܐܐܐܐ (pron. in U. Q. Tkh. etc., ܐܐܐܐܐܐ). So in quadrilaterals ܐܐܐܐܐܐ to confess, not ܐܐܐܐܐܐ.

This applies also to a great extent when the Wau has a vowel, not only in O.S. but also (especially in K.) in N.S.; thus, where in U. they say ܐܐܐܐܐܐ to join, in K. they say ܐܐܐܐܐܐ.

§ 8. Accent ܐܐܐܐܐܐ.

In speaking the accent is almost invariably placed on the penultimate, even in foreign words.

Exceptions. (1) ܐܐܐܐܐܐܐ teacher, ܐܐܐܐܐܐܐ my brother, and the like, when used vocatively, are accented on the first.

(2) Words with the 3rd pl. pronominal affix ܐܐܐܐܐܐ are often accented on the last especially in U. There was originally another syllable here, which is still used in K. See § 11. Cf. ܐܐܐܐܐܐ now (= ܐܐܐܐܐܐ) which is oxytone.

(3) Adverbs in ܐܐܐܐܐܐ are also usually oxytone. But they are rare (§ 67).

(4) ܐܐܐܐܐܐܐ especially (pers.), ܐܐܐܐܐܐܐܐ in the morning, ܐܐܐܐܐܐܐܐ (ܐܐܐ Sal.) in short, and ܐܐܐܐܐܐܐܐ deacon, are accented on the first. But the plural ܐܐܐܐܐܐܐܐ is accented regularly, and in K. often the singular. ܐܐܐܐܐܐܐܐܐ immediately, is accented on both first and last, ܐܐܐܐܐܐܐܐܐ U. always, on the first. Also the following are accented on the first and pronounced as one word: ܐܐܐܐܐܐܐܐܐ last year, ܐܐܐܐܐܐܐܐܐܐ Ti. Al.

upwards, ܬܝܠܐ ܬܝܠܐ Ti. Al. downwards, ܕܝܠܐ U. in the evening, ܕܝܠܐ ܕܝܠܐ one gran (7d.), ܕܝܠܐ ܕܝܠܐ one tumân (6s.), ܕܝܠܐ ܕܝܠܐ Mar Shimun (but not the names of the other bishops), ܕܝܠܐ ܕܝܠܐ this side, ܕܝܠܐ ܕܝܠܐ that side; and so ܕܝܠܐ ܕܝܠܐ suddenly.

(5) When the 2nd pl. pronominal affix ܕܝܠܐ, or the plural imperative affix ܕܝܠܐ are added, the accent is often on the antepenultimate.

(6) Generally when any affix is added to a word, whether written as part of the word or not, it counts as part of the word in determining the accent. Thus ܕܝܠܐ ܕܝܠܐ he will heal, is accented on ܕܝܠܐ, but ܕܝܠܐ ܕܝܠܐ he will heal him, on ܕܝܠܐ.

(7) The verb ܕܝܠܐ, ܕܝܠܐ was, similarly counts as part of the word. Thus in ܕܝܠܐ ܕܝܠܐ he would finish, the accent is on the ܕܝܠܐ.

(8) In ܕܝܠܐ first (adv.), the accent is often on the first, and the first Zqapa is very feeble, especially in U. Thus qâm'ta. So in abstracts in ܕܝܠܐ the ܕܝܠܐ often falls or is feeble, and the Zqapa before ܕܝܠܐ is accented, especially in U.

(9) ܕܝܠܐ ܕܝܠܐ Easter U., ܕܝܠܐ ܕܝܠܐ Christmas U., are each pronounced as one word, with the accent on ܕܝܠܐ.

(10) All plurals in Sal. Q. Gaw., which correspond to U. plurals in ܕܝܠܐ, and K. plurals in ܕܝܠܐ, are oxytone, the last syllable having fallen. Thus we only distinguish ܕܝܠܐ sides (dîpná) from ܕܝܠܐ side (dîpna) by the accent. See § 18. Note 3.

(11) The numerals in § 28 (1) are accented on the first, as ܕܝܠܐ ܕܝܠܐ both of them, also the days of the week, § 28 (5).

All these pronouns are abbreviated when used with verbs. See §§ 29 *sqq.*

Of these **oŋ**, **uŋ**, **áŋ**, **áŋ** are O.S. forms. In O.S. **ŋ** the short gives place to a long vowel (§§ 87, 88) and we get **ŋ̄**. The form **ŋ̄** should perhaps be written **ŋ̄** giving in U. K. the first sound to Zlama, in Al. the second. All the forms for *they* seem to be derived from the *feminine* **ŋ̄** (whence **ŋ̄** by metathesis), which has ousted the masculine. The reverse usually happens, as we see in the verb forms, but other instances of the feminine surviving and not the masculine will be seen in the following sections. For O.S. **ŋ̄** we have **ŋ̄** with 2 prosthetic.

Most of the variants are due (a) to a love of aspiration in Tkhuma, (b) to a desire to emphasize by adding **ŋ̄**. [Qu. = O.S. **ŋ̄**?]. (c) from a confusion with the affix forms of § 11, as **ŋ̄**, **ŋ̄**, **ŋ̄** (which has a double confusion with **ŋ̄**). Perhaps **ŋ̄** is itself formed by confusion with the affix of the 2 pers., in which case we should write **ŋ̄**. Possibly also **ŋ̄** may be a reminiscence of the termination of **ŋ̄** *ye are or become* = **ŋ̄**. (d) **ŋ̄** is in accordance with the usual Salamas usage of putting **ŋ̄** for **ŋ̄** final. (e) **ŋ̄** and perhaps **ŋ̄** are formed by a common dropping of **ŋ̄** final, § 116.

The personal pronouns of the first and second persons are not used objectively; affix forms are substituted, §§ 48—50. But rarely in Al. we have such instances as the following: St John xv. 24, **ŋ̄** *they hated both me and my Father*. The 3 pers. pronoun is used objectively after prepositions in U., and also in K. Al. directly after verbs, as **ŋ̄** K. Al., *I saw him*. When used after prepositions **ŋ̄** must be inserted except sometimes after **ŋ̄**. Thus **ŋ̄** *for him* = **ŋ̄** or **ŋ̄**.

The 2 pers. plural is only used of more persons than one.

§ 11. *Affix forms.* ܐܝܬܝܢܐ ܐܝܬܝܢܐ.

Sing. 3 m. ܐܝܬܝܢܐ U. Q. Sal. Gaw. J., or ܐܝܬܝܢܐ K. Al. Z. (and elsewhere more rarely with nouns, but always in the preterite of verbs).

3 f. ܐܝܬܝܢܐ or ܐܝܬܝܢܐ (as above).

2 m. ܐܝܬܝܢܐ. The ܐ is frequently silent in J., especially with verbs.

2 f. ܐܝܬܝܢܐ or ܐܝܬܝܢܐ Ti. MB.

1 m. and f. ܐܝܬܝܢܐ.

Plur. 3. ܐܝܬܝܢܐ U. Sal. Q. Ash. Al. (and K. J. after preps.) m. f., or ܐܝܬܝܢܐ K. J. Al. Tal. (nouns), or ܐܝܬܝܢܐ MB. Sh. (and Z. after ܐ) m. f., or ܐܝܬܝܢܐ m. f. U. (after ܐ), or (rare) ܐܝܬܝܢܐ Al. m., ܐܝܬܝܢܐ Al. f. (also for masc.), or ܐܝܬܝܢܐ Bo. m.; ܐܝܬܝܢܐ Bo. f.

2 m. f. ܐܝܬܝܢܐ or ܐܝܬܝܢܐ Ti. or ܐܝܬܝܢܐ Ti. or ܐܝܬܝܢܐ Al. Z. Also rarely in Ti. ܐܝܬܝܢܐ (§ 70).

1 m. f. ܐܝܬܝܢܐ or ܐܝܬܝܢܐ or ܐܝܬܝܢܐ K. U. Z. (nouns only except in Ti.).

Notes. (1) *Origin of the affixes.* We may compare the O.S. forms.

a. With masc. sing. nouns and all feminines, sing. and pl. in ܐܝܬܝܢܐ ['Singular affixes'].

S. 3 m. ܐܝܬܝܢܐ, f. ܐܝܬܝܢܐ, 2 m. ܐܝܬܝܢܐ, f. ܐܝܬܝܢܐ, 1 m. and f. ܐ (no vowel).

Pl. 3 m. ܐܝܬܝܢܐ, f. ܐܝܬܝܢܐ, 2 m. ܐܝܬܝܢܐ, f. ܐܝܬܝܢܐ, 1 m. and f. ܐܝܬܝܢܐ.

b. With masc. pl. nouns ['Plural affixes'].

S. 3 m. ܐܝܬܝܢܐ (Western ܐܝܬܝܢܐ), f. ܐܝܬܝܢܐ, 2 m. ܐܝܬܝܢܐ, f. ܐܝܬܝܢܐ, 1 m. and f. ܐܝܬܝܢܐ.

Pl. 3 m. ܐܳܫܡܳܐ , f. ܐܳܫܡܳܐ , 2 m. ܐܳܫܡܳܐ , f. ܐܳܫܡܳܐ , 1 m. and f. ܐܳܫܡܳܐ .

From the 'Singular affixes' we have the N.S. forms ܐܳܫܡܳܐ , ܐܳܫܡܳܐ , ܐܳܫܡܳܐ , ܐܳܫܡܳܐ , ܐܳܫܡܳܐ , ܐܳܫܡܳܐ .

From the 'Plural affixes' we have ܐܳܫܡܳܐ (= O.S. ܐܳܫܡܳܐ), ܐܳܫܡܳܐ (= O.S. ܐܳܫܡܳܐ , ܐ for ܐ , cf. § 109), ܐܳܫܡܳܐ (= O.S. ܐܳܫܡܳܐ , ܐ for ܐ , and the ܐ softened, cf. § 94), ܐܳܫܡܳܐ and ܐܳܫܡܳܐ (= O.S. ܐܳܫܡܳܐ ܐ dropped, ܐ softened), ܐܳܫܡܳܐ , ܐܳܫܡܳܐ . Hence also ܐܳܫܡܳܐ and ܐܳܫܡܳܐ (for which reason the accent in words containing the latter is irregular, § 8). ܐܳܫܡܳܐ and ܐܳܫܡܳܐ (= O.S. ܐܳܫܡܳܐ). Hence also ܐܳܫܡܳܐ with ܐ for ܐ , and ܐ softened. ܐܳܫܡܳܐ and ܐܳܫܡܳܐ are O.S. ܐܳܫܡܳܐ .

It is doubtful if N.S. ܐ is from the O.S. Singular affix ܐ or the Plural ܐܳܫܡܳܐ . If the former it is one of the many instances in which N.S. agrees with Chaldee rather than with O.S.

The old form ܐܳܫܡܳܐ is found in Ti. in one or two prepositions: as ܐܳܫܡܳܐ of you (pl.), § 70.

(2) These affix forms are used with nouns (to denote possessive pronouns), prepositions, in the preterite of verbs, and for objective pronouns to verbs.

(3) When they are emphatic after nouns and prepositions these forms are separated therefrom and ܐ (of) is inserted. Thus ܐܳܫܡܳܐ my book. For the additional ܐ see § 70. But in Al. this method of expression is common when no emphasis is intended. In the same way in O.S. the Apocalypse differs from the Pshitta by having the detached forms when there is no emphasis.

For greater emphasis another ܐ is often added: ܐܳܫܡܳܐ my book.

The singular **ረሽ** is also used in **ረሽ ከዚህ** *about this = therefore* (see § 67). Sometimes **ረሽ** = *he, she, it* : **ረሽ** = *they*, and so the others.

(2) Sing. m. **ወሽ** *that*, i.e. *ille*, [pronounced *ō* when a dem. pronoun, and so all its derivatives, as **ከኋላ ወሽ** *on that side*, **ረሽ ወሽ** *in the morning*], or **ወሽ** U. (*ow-wun*), or **ረሽ ወሽ** U. (*o-waha*), or **ረሽ ወሽ** Ash., or **ረሽ ወሽ** (o-woha) U. Ti., or **ረሽ ወሽ** Tkh. (*o-ha*), or **ወሽ** Sal., or **ወሽ** MB., or **ረሽ ወሽ** MB., or **ወሽ** Sh., or **ረሽ ወሽ** Sh., or **ረሽ ወሽ** U. (the longer the distance pointed out, the longer the penultimate is drawn out).

f. **ረሽ** *that* [pron. *ā* as in *fate*: sometimes in Ash. etc. *ei* as in *height*], or **ረሽ** U. (*eiyin*), or **ረሽ ወሽ** U. *ei-yéha*, or **ወሽ** Sal., or **ወሽ** Tkh. MB., **ረሽ ወሽ** Tkh. MB.

Plur. m. and f. **ረሽ** *those*, or **ረሽ** Al. (*a-né*), or **ረሽ** K. Al. Sal., or **ረሽ ወሽ** U.¹ Bo., or **ወሽ** Tkh., or **ረሽ ወሽ** Tkh., or **ረሽ ወሽ** U.¹, or **ወሽ** U.¹

(3) Sing. m. **ወሽ**, f. **ረሽ** *that*, i.e. *iste* K. (not Ash.). Elsewhere the above forms are used in this sense.

All these pronouns precede their nouns in N.S., as **ረሽ ወሽ** *this man* = O.S. **ረሽ ወሽ** (usually).

When used with prepositions these pronouns cannot be omitted as sometimes in O.S. Thus **ወሽ ወሽ** O.S. = **ወሽ ወሽ** N.S. *to those who deny him*.

Of the pronouns in the first series some seem to be derived from O.S. **ረሽ**: we thus have **ረሽ** (by metathesis) and **ረሽ**, singular for plural; then by dropping **ረ**, **ረሽ** or **ወሽ**, whence **ወሽ**, **ወሽ**, **ረሽ**,

¹ Village of Anhar.

ܐܝܢܐ. (ܐ and ܐ for ܐ, § 109.) The forms with ܐ, m. and f., seem to come from the O.S. feminine ܐܝܢܐ or ܐܝܢܐ. Stoddard conjectures that ܐܝܢܐ is from ܐܝܢܐ.

The pronouns in the second series are the same as the personal pronouns, with extra syllables added for emphasis, and ܐܝܢܐ *behold* attached as often in other cases, § 73.

§ 13. Interrogative Pronouns. ܐܝܢܐ ܐܝܢܐ.

ܐܝܢܐ *who?*, or ܐܝܢܐ Sal. Gaw., or ܐܝܢܐ Al. (not Ash.) = O.S. ܐܝܢܐ (usually written ܐܝܢܐ). ܐܝܢܐ is also used in N.S. [Qu. ܐܝܢܐ = ܐܝܢܐ fem. for masc. ?]

Whose? is expressed by ܐܝܢܐ etc.; and so the other cases.

ܐܝܢܐ *what?* U. Ash. (perhaps = O.S. ܐܝܢܐ, or for ܐܝܢܐ), or ܐܝܢܐ (before a noun), or ܐܝܢܐ U. Ti., or ܐܝܢܐ K. Al., rare in Ash. U. (so O.S.), or ܐܝܢܐ Sh. Ti. (not Ash.), or ܐܝܢܐ Al., or ܐܝܢܐ K. Al., or ܐܝܢܐ Ti. (for ܐܝܢܐ ?).

ܐܝܢܐ *which?* U. Ash., with or without a noun (O.S. ܐܝܢܐ), or ܐܝܢܐ K. Sh. (the O.S. fem. ܐܝܢܐ, now used for both genders), or ܐܝܢܐ U., or ܐܝܢܐ, or ܐܝܢܐ Al. Z. (Mim for Nun), or ܐܝܢܐ Q. U.—(all sing. and pl.). Qu. ܐܝܢܐ, ܐܝܢܐ for ܐܝܢܐ : ܐܝܢܐ? cf. ܐܝܢܐ.

ܐܝܢܐ *how much*, or ܐܝܢܐ Al.; also an adverb, see § 67, and equivalent to *many* in ܐܝܢܐ ܐܝܢܐ *these many years* (τοσαῦτα ἔτη, St Luke xv. 29).

Notes. (1) ܐܝܢܐ is not used with a noun following.

(2) It is frequently used in U. at the end of a sentence as an interjection; as: ܐܝܢܐ : ܐܝܢܐ *I have a stomach ache*,

what (shall I do?) And often in expostulation, thus: **لَا إِلَهَ إِلَّا اللَّهُ** *It is not dear. What (do you say?)* Cf. the use of **مَا أَهْوَ** *why?* in expostulation, at the beginning of a sentence.

(3) **مِنْهُمْ** **أَيُّهَا** *which of them?* is contracted in U. to **مِنْهُمْ** (accented on the first), in Bo. to **مِنْهُمْ**.

(4) **مَعْدِب** is used elliptically thus: **مَعْدِب دِيَمَدِه، بَلَس** *what (relation) of Simon is he?*

(5) **מָה** is thus used: ? **מָה לְךָ מַעֲשֶׂה** *what hast thou to do with us?* St Luke iv. 34. **מָה לְךָ לְמַשְׁכֹּחַ** *what hast thou to do with speaking?* **מָה שְׁתִּי לִי** *of what use is this to me?* (for **שְׁתִּי** see under **שְׁתִּי** in § 46). **מָה לְךָ** *what wilt thou?* or *what is the matter with thee?* Judg. i. 14. So for other persons. In Al. **מָה** = **מַהֲבָב** *that which*; thus **לְמַה דְּבַשְׁתֶּם אוֹתָם** *to what they said.* **וְעוֹד מִמֶּנּוּ דְּבַשְׁתֶּם קִטְבֵּינִי** *more than that which is commanded,* St Luke iii. 13; also **מַה תֵּעָז מִן דְּתַחַל** *after he kills,* St Luke xii. 5. In U. **מָה לְךָ** = *what is it?* as a reply when a person is called, is rather more polite than **מַהֲבָב**, rather less polite than **בְּנֵי** (§ 73).

§ 14. *Relative Pronouns.* سَلَامَتَكُمْ دِيَانَتَكُمْ.

3 *who, which.* 3 **أَنْ**, or 3 **أَنْ** (chiefly in Al.) *he (she, they)*
who, that which. Thus St Luke ii. 44. **أَنْ** **أَنْ** **أَنْ** **أَنْ**
 Al. = **أَنْ** **أَنْ** **أَنْ** **أَنْ** U. *with any one who knew*
them. So 3 **أَنْ** *that which* in Al. (§ 13, note 5, above) = 3 **أَنْ** U. ;
 3 **أَنْ** *he who, Z.*

ܕܡܠܐ, or ܕܡܠܐܝܬܐ, or ܡܠܐܝܬܐ Al. *everything that*, see § 67.

Whom, which, as the direct object of a verb can be expressed by the simple relative, or by the relative and by an objective pronominal affix added to the verb (§ 48), as ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ *the man whom you will see*. For the other cases we use the simple relative with the pronominal affixes of § 11 added to the noun or preposition, though the preposition and affix are sometimes omitted. Thus ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ *the man whose book it is*. So ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ *the man to whom I gave the book*. ܕܢܝܢܐ ܕܢܝܢܐ *the day on which you came* (sc. ܕܢܝܢܐ). So also ܕܢܝܢܐ ܕܢܝܢܐ (or ܕܢܝܢܐ) *the place where I saw him*.

When a relative is implied in English it is usually expressed in Syriac, though the substantive verb is often omitted. Thus: ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ *the churches in the villages (which are in the villages)*. But ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ *a malicious man (whose heart is black)*, because the relative clause is treated as an adjective. So ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ *a city named Urmi*. But we might say ܕܢܝܢܐ. So ܕܢܝܢܐ ܕܢܝܢܐ *your love to us*. The O.S. usage is similar. But note that ܕܢܝܢܐ ܕܢܝܢܐ O.S. = ܕܢܝܢܐ ܕܢܝܢܐ N.S. *they of the peoples will see*, Rev. xi. 9. So ܕܢܝܢܐ ܕܢܝܢܐ O.S. = ܕܢܝܢܐ ܕܢܝܢܐ N.S. *to those who are in Jerusalem*.

§ 15. Indefinite Pronouns.

The indefinite *ever* is expressed by the adjective ܕܠܐ *all, every* (*kul*). Thus ܕܠܐ ܕܠܐ *whoever*, or ܕܠܐ (so O.S.), or ܕܠܐ ܕܠܐ; ܕܠܐ *whatever* (so O.S.), or ܕܠܐ ܕܠܐ (O.S. ܕܠܐ ܕܠܐ or ܕܠܐ); ܕܠܐ ܕܠܐ *whenever, as soon as*, and so on. ܕܠܐ ܕܠܐ

ܠܝܫܕܕܐ K., or ܡܝܫܕܕܐ K., or ܫܕܕܐ Al. Thus ܫܕܕܐ ܡܠܚܡܐ ܕܕܕܐ U. (ܫܕܕܐ ܕܕܕܐ K.) = ܫܕܕܐ ܕܕܕܐ ܡܠܚܡܐ O.S. and bear ye one another's burdens, Gal. vi. 2. Or as the direct object, ܫܕܕܐ ܡܠܚܡܐ ܕܕܐ U. (ܕܕܐ ܕܕܐ K.) they killed one another. So O.S. ܫܕܕܐ.

SUBSTANTIVES.

ܡܕܢܐ.

§ 16. There are no cases, but there are a few traces of the old 'states'. It is customary in grammars of Classical Syriac to treat the *absolute state* as the normal form, representing the simple state of the noun, as *king*, and to derive thence the *construct state* as representing *king of*, and the *definite state* as representing *the king*, though in O.S. the last is by far the most common and is often used for the first, and, with the help of ܕ *of*, for the second. But the East Syrians look on the definite state as the normal one and call it ܡܕܢܐ *the noun*, while the other states are called ܠܕܢܐ *abbreviations*. The absolute state is ܠܕܢܐ ܡܕܢܐ, the construct state ܠܕܢܐ ܕܡܢܐ.

In the vernacular the definite state alone is used normally, the other two being confined to certain words and phrases.

(i) The *Absolute state* remains in a few words.

a. In the present participles, as ܦܕܢܐ m. ܦܕܢܐ f.; ܦܕܢܐ Pl. O.S. becomes ܦܕܢܐ; in the past participles, as ܦܕܢܐ m. ܦܕܢܐ f. ܦܕܢܐ pl. (see §§ 31, 50) used in the preterite. For ܡܕܢܐ, etc. see § 46.

b. The numerals ܕܡܢܐ *twenty* (= ܕܡܢܐ) and the like, § 26.

c. ܕܡܢܐ *manger* f. = O.S. ܕܡܢܐ which has no abs. or const. state (Bar Hebraeus); ܕܡܢܐ U. *mill* f. (ܕܡܢܐ K.) O.S. ܕܡܢܐ, ܕܡܢܐ; ܕܡܢܐ

place f. of which the definite state **דִּוְכָה** is also used; **יִמֶּה** K. serpent (also **יִמֶּה** U. K.) m. = O.S. **יִמֶּה**; **כָּל** all (the O.S. alternative **כָּל** is not now used); **דָּבָר** daily (in Z. **דָּבָר** is used by itself); **מֵאָה** or **מֵאָה** f. a hundred; **בְּעִדָּה** again (in U. **ע** is silent) = O.S. **בְּעִדָּה**; **סוּס** horse m. = O.S. **סוּס**; **כַּף** knife f. (O.S. **כַּף**) of which the definite **כַּף** is also used; **אִמָּה** U. O.S. f. a barren woman, and a few other feminines. In Al. we have also **אֵמֶת** faithful.

d. Some in **וּ** or **וּ**, as **בְּעִמְּדָה** deep, **בְּעִמְּדָה** or **בְּעִמְּדָה** f. affliction, O.S. **בְּעִמְּדָה**; **בְּעִמְּדָה** deep, lit. depth, O.S. **בְּעִמְּדָה**; **בְּעִמְּדָה** or **בְּעִמְּדָה** f. affliction, O.S. **בְּעִמְּדָה**; **בְּעִמְּדָה** understanding (rare), see **בְּעִמְּדָה** § 83 (6); **בְּעִמְּדָה** by chance, § 67 (Arabic root); **בְּעִמְּדָה** pain f. (foreign). These seem to be the absolute state of nouns whose definite state would end in **וּ**. Diminutives in **וּ**, as **בְּעִמְּדָה** little father, are not of this class, § 79: nor are the Turkish words in § 82 (8).

e. The phrase **לְעִלְמֵי דָבָר** for ever and ever, and its imitation **לְעִלְמֵי דָבָר** id.

(ii) The Construct state remains in several phrases.

a. Phrases with **בְּ**¹ or **בְּ**. In O.S. **בְּ** is the constr. st. of **בֵּית** house m. We have **בְּ מִשְׁכַּן מַרְשִׁימון** the household of Mar Shimun (so any name); also with **בְּ**.

בְּ מִשְׁכַּן threshing floor f. from **בְּ** O.S.

בְּ מִשְׁכַּן Ti. (house of setting) the west.

בְּ מִשְׁכַּן ink f. = O.S. **בְּ**.

¹ In some of these the prefix may be a form of the preposition *between*. Nöld. O.S.G. §§ 156, 252.

ܕܕܬܐ ܕܬܐ Ti. (house of the rising) *the east*.

ܕܬܐܬܐ K. (In U. Sh. ܬܐܬܐ as O.S.) *the palate*. See ܬܐܬܐ below.

ܕܬܐܬܐ U. Tkh. (house of the Aprils) *the spring* m. In Ti. ܬܐܬܐ. (Tkh. ܬܐܬܐ m. and ܬܐܬܐ m. K.).

ܕܬܐܬܐ or ܬܐܬܐ O.S. *pillow*. Now almost always in the forms ܬܐܬܐ U. K. (not Ti.) by metathesis, or ܬܐܬܐ or ܬܐܬܐ Sal. (ܕ as ܐ). Cf. ܬܐܬܐ below.

ܕܬܐܬܐ U. See below *e*.

ܕܬܐܬܐ or ܬܐܬܐ or ܬܐܬܐ (house of the eyes) *eyebrows*.

ܕܬܐܬܐ K. *upper room*. In Al. ܬܐܬܐ.

ܕܬܐܬܐ (in U. ܕ as ܐ) or ܬܐܬܐ *in the middle*. Also with ܬܐܬܐ.

ܕܬܐܬܐ¹ U. m., ܬܐܬܐ¹ K. m. (house of the evenings) *evening*.

ܕܬܐܬܐ Ti. f.; rarely ܬܐܬܐ (house of the head) m. *pillow*.

ܕܬܐܬܐ K. f. *a hem* at the top of trowsers in which a string (ܬܐܬܐ) runs. This when gathered up supports them.

ܬܐܬܐ = O.S. and N.S. ܬܐܬܐ § 92, *eyebrow* or *brow* of a hill.

ܬܐܬܐ *refuge* O.S. (not colloquial).

ܕܬܐܬܐ O.S. or ܬܐܬܐ or ܬܐܬܐ O.S. (house of the shining forth) *Epiphany* (ܬܐܬܐ U.)

ܕܬܐܬܐ O.S. or ܬܐܬܐ (house of the Nativity) *Christmas* (ܬܐܬܐ ܕܬܐܬܐ U.). The former also is used for any birthday.

¹ Zlama has the second sound; in the prefix of the other phrases, the first.

ܐܘܪܝܢܐ O.S. or ܐܘܪܝܢܐ (house of the rivers) *Mesopotamia*.

ܐܘܪܝܢܐ m. or ܐܘܪܝܢܐ or ܐܘܪܝܢܐ graveyard.

b. Phrases with ܐܘܪܝܢܐ *son of* (ܐܘܪܝܢܐ Al. Z.). This word is used, but not very colloquially, with any name, as ܐܘܪܝܢܐ ܐܘܪܝܢܐ *son of James*. So ܐܘܪܝܢܐ ܐܘܪܝܢܐ *Bartholomew*, and other Biblical names; and colloquially to denote age, as ܐܘܪܝܢܐ ܐܘܪܝܢܐ *three years old* (for the fem. see below, d). We must distinguish ܐܘܪܝܢܐ ܐܘܪܝܢܐ *one year old* and ܐܘܪܝܢܐ ܐܘܪܝܢܐ *contemporary*. So also:

ܐܘܪܝܢܐ ܐܘܪܝܢܐ Ti. (son of a roof) *a lunatic* = ܐܘܪܝܢܐ ܐܘܪܝܢܐ O.S. *a devil*.

ܐܘܪܝܢܐ ܐܘܪܝܢܐ *fellow countryman of*.

ܐܘܪܝܢܐ ܐܘܪܝܢܐ (son of a pair) *companion*, rare.

ܐܘܪܝܢܐ ܐܘܪܝܢܐ (son of seed) *seed*. ܐܘܪܝܢܐ is used = *descendant*.

ܐܘܪܝܢܐ (rare) or ܐܘܪܝܢܐ *wife's brother* (= O.S. ܐܘܪܝܢܐ ܐܘܪܝܢܐ *son of parents in law*). So ܐܘܪܝܢܐ ܐܘܪܝܢܐ *wife's sister* (Pthakha like Zqapa)¹.

ܐܘܪܝܢܐ ܐܘܪܝܢܐ (son of the nature of) = *ὁμοούσιος* (not colloquial). So O.S.

ܐܘܪܝܢܐ ܐܘܪܝܢܐ (son of man) *man*; so O.S. Al. ܐܘܪܝܢܐ ܐܘܪܝܢܐ. Ash. ܐܘܪܝܢܐ ܐܘܪܝܢܐ.

ܐܘܪܝܢܐ ܐܘܪܝܢܐ (son of chest) *a shirt front*.

ܐܘܪܝܢܐ ܐܘܪܝܢܐ K. (son of neck) *a collar*. In U. simply ܐܘܪܝܢܐ.

ܐܘܪܝܢܐ ܐܘܪܝܢܐ *an ally* (rare).

¹ These do not mean *brother's wife* or *sister's husband* which are expressed by ܐܘܪܝܢܐ (lit. *bride*) and ܐܘܪܝܢܐ (lit. *bridegroom*) respectively. These do not only mean a man's own wife, or a woman's own husband, but the wife or husband of almost any near relation.

ܕ ܕܝܢܝܢ ܕܝܢܝܢ (son of the name of) *namesake of*. In K. a man speaks of or to his namesake as ܕܝܢܝܢ ܕܝܢܝܢ and does not use his name.

c. The plural of ܕܝܢܝܢ, ܕܝܢܝܢ, is thus used: ܕܝܢܝܢ ܕܝܢܝܢ *a citizen or citizens*; ܕܝܢܝܢ ܕܝܢܝܢ *an Urmian or Urmians*. In the singular we should perhaps understand ܕܝܢܝܢ ܕܝܢܝܢ *one of the sons of*. In K. adjectives are used in this sense. See § 81 (1).

d. ܕܝܢܝܢ is used of age: ܕܝܢܝܢ ܕܝܢܝܢ *one month old* f. (O.S. ܕܝܢܝܢ).

e. ܕܝܢܝܢ is used for ܕܝܢܝܢ in the following feminines:

ܕܝܢܝܢ ܕܝܢܝܢ (daughter of the hand) *glove*.

ܕܝܢܝܢ ܕܝܢܝܢ (or ܕܝܢܝܢ) (hail) *quartz* = Ash. ܕܝܢܝܢ ܕܝܢܝܢ.

ܕܝܢܝܢ ܕܝܢܝܢ (wooden bolt) *a bolt-socket*. Also ܕܝܢܝܢ ܕܝܢܝܢ in K.

ܕܝܢܝܢ ܕܝܢܝܢ *halo round the sun*. (ܕܝܢܝܢ *day* often is used for *the sun*). In Ash. ܕܝܢܝܢ ܕܝܢܝܢ or ܕܝܢܝܢ.

ܕܝܢܝܢ ܕܝܢܝܢ Tk. *halo round the moon*; also a child's disease, supposed to come at new moon. In U. the latter is ܕܝܢܝܢ ܕܝܢܝܢ. In Ash. ܕܝܢܝܢ.

ܕܝܢܝܢ ܕܝܢܝܢ (finger) *thimble*.

ܕܝܢܝܢ ܕܝܢܝܢ (voice) *echo*.

ܕܝܢܝܢ ܕܝܢܝܢ *halo round the sun*.

f. ܕܝܢܝܢ, the irregular const. st. of ܕܝܢܝܢ *lord* (not, according to East Syrian grammarians, of ܕܝܢܝܢ which is only applied to Jehovah and said by them to contain the sacred name ܕܝܢܝܢ *Jah*, being a compound word) is prefixed to almost any noun to form an adjective, as

ܕܡܬܐ ܕܡܬܐ (for ܕܡܬܐ) *a malignant fairy* supposed to haunt pregnant women.

ܕܡܬܐ ܕܡܬܐ (or ܕܡܬܐ) *spider* (web spinner).

ܕܡܬܐ ܕܡܬܐ Tkh. *sunrise, the east*.

ܕܡܬܐ ܕܡܬܐ m. *an old man* (white beard), a term of respect. In Ash. ܕܡܬܐ.

ܕܡܬܐ ܕܡܬܐ f. *an old woman* (white locks), a term of respect.

ܕܡܬܐ ܕܡܬܐ *innocent* (white faced), not common.

ܕܡܬܐ ܕܡܬܐ m. Sal. *a baker*.

ܕܡܬܐ ܕܡܬܐ m. f. *guilty* (black faced), not common.

ܕܡܬܐ ܕܡܬܐ * O.S. *shewbread*. Also ܕܡܬܐ ܕܡܬܐ.

ܕܡܬܐ ܕܡܬܐ *a herb* (bishop's bread), pron. *lakhmi*. See ܕܡܬܐ below.

ܕܡܬܐ ܕܡܬܐ Ti. *lizard* (goat sucker). In U. ܕܡܬܐ ܕܡܬܐ f. (with ܕܡܬܐ like ܕܡܬܐ), or ܕܡܬܐ ܕܡܬܐ f., or ܕܡܬܐ ܕܡܬܐ¹ f.

ܕܡܬܐ ܕܡܬܐ (for ܕܡܬܐ) *clout* (dish washer). In Ash. ܕܡܬܐ.

ܕܡܬܐ ܕܡܬܐ * *participle* f. (verb of noun) O.S.

ܕܡܬܐ ܕܡܬܐ * *hypocrisy* (taking in face) O.S.

ܕܡܬܐ ܕܡܬܐ U. *the larynx* (that which makes bread descend). In K. ܕܡܬܐ m.

ܕܡܬܐ ܕܡܬܐ m. *bishop's successor* (keeper of the seat). In Ash. ܕܡܬܐ. Also, esp. in K. ܕܡܬܐ, lit. *a Nazarite*.

ܕܡܬܐ ܕܡܬܐ * *hypocrite* (taker in face) O.S.

¹ Village of Ardishai, in the plain of Urmi.

ܡܕܢܐ ܡܕܢܐ m. f. *ordination, confirmation, consecration* (of bishops and churches), *blessing* (lit. laying on of hands) O.S.

ܡܕܢܐ ܡܕܢܐ * *made with hands* O.S.

ܡܕܢܐ ܡܕܢܐ f. *spider* (web spinner).

ܡܕܢܐ ܡܕܢܐ f. *Sal. surface of water*.

ܡܕܢܐ ܡܕܢܐ * m. *abbreviation* (in grammar) O.S.

ܡܕܢܐ ܡܕܢܐ butterfly, moth (night flier). Also a bat, in which case ܡܕܢܐ (of skin) may be added. In K. ܡܕܢܐ ܡܕܢܐ.

ܡܕܢܐ ܡܕܢܐ Ti. a small basket (spoon holder?).

ܡܕܢܐ ܡܕܢܐ m. *holy of holies* (the sanctuary of a church) O.S.

ܡܕܢܐ ܡܕܢܐ a churl (nail biter).

ܡܕܢܐ ܡܕܢܐ * stiff-necked (hard of neck) O.S.

ܡܕܢܐ ܡܕܢܐ rainbow (bows of our Lord), pron. *qishti*; or perhaps we should write ܡܕܢܐ, ܡ being omitted. The full form ܡܕܢܐ ܡܕܢܐ is also used as in O.S.

ܡܕܢܐ upon (head of). Especially in K.

ܡܕܢܐ ܡܕܢܐ on my eyes be it (sign of obedience), or *welcome*!

ܡܕܢܐ ܡܕܢܐ lit. a wagtail: term of contempt for a Mussulman.

ܡܕܢܐ ܡܕܢܐ U. *cormorant* (fish snatcher).

ܡܕܢܐ ܡܕܢܐ (or ܡܕܢܐ) a herb (pot breaker).

ܡܕܢܐ U. m., or ܡܕܢܐ Tkh. f., or ܡܕܢܐ Ti. Ash. Sh., or ܡܕܢܐ Q. (which in Ti. = *the gums*) = ܡܕܢܐ O.S. *palate*; lit. heavens of the palate, Ps. xxii. 15. Cf. O.S. ܡܕܢܐ a ceiling, and ܡܕܢܐ the palate.

ܬܡܫܬܐ U. *crown of the head*, perhaps **ܬܡܫܬܐ** **ܬܡܫܬܐ** *heavens of the brain* (Nöld. § 61). In K. **ܬܡܫܬܐ** with plural irregular; see § 19.

ܬܡܫܬܐ **ܬܡܫܬܐ** *moonlight*, pron. *shimshi*. (In Tkh. **ܬܡܫܬܐ**). See **ܬܡܫܬܐ** **ܬܡܫܬܐ**.

ܬܡܫܬܐ **ܬܡܫܬܐ** m. K. *hypocrite* (taker of face).

ܬܡܫܬܐ **ܬܡܫܬܐ** (or **ܬܡܫܬܐ**) Ti. (a bird).

ܬܡܫܬܐ **ܬܡܫܬܐ** * m. *sanctuary door* O.S.

h. In K. all present participles may be used in construction, thus:—

ܬܡܫܬܐ **ܬܡܫܬܐ** *a man killer*; fem. **ܬܡܫܬܐ** **ܬܡܫܬܐ**; **ܬܡܫܬܐ** **ܬܡܫܬܐ** *a striker of boys*; fem. **ܬܡܫܬܐ** **ܬܡܫܬܐ**.

i. Several proper names in O.S. and N.S. like **ܬܡܫܬܐ**, **ܬܡܫܬܐ**, **ܬܡܫܬܐ**, **ܬܡܫܬܐ**, **ܬܡܫܬܐ**, retain the construct state, though in the second and fourth the vowel has been thrown back; they literally mean, Mercy, Hope, Uncle, Servant, of Jesus; and Day of our Lord.

§ 17. Gender **ܬܡܫܬܐ**.

There are two genders, masculine and feminine. It is difficult to give rules for determining the gender of a particular noun, but generally:—

a. Nouns ending in **ܬܡܫܬܐ** are feminine; the converse however is by no means the case.

Exception: if **ܬܡܫܬܐ** be part of the root. The following are masculine: **ܬܡܫܬܐ** *a gelding* (Tau radical?); **ܬܡܫܬܐ** *a house*, so O.S.; **ܬܡܫܬܐ** *a fist* (Tau radical?); **ܬܡܫܬܐ** *death*, so O.S. (ܬܡܫܬܐ K.). Bar Hebraeus adds to masculines **ܬܡܫܬܐ** *olive tree*, **ܬܡܫܬܐ** *mulberry*, **ܬܡܫܬܐ** *hole in the ground*, **ܬܡܫܬܐ** *cassock*; but the first two are usually feminine in

N.S., and the last two are obsolete. **ܒܝܬܐ** *bow*, **ܕܝܬܐ** *sweat*, and **ܠܝܬܐ** K. *conversation*, are feminine in N.S. although the **ܐ** is radical.

b. The names of letters of the alphabet are feminine.

c. Most birds are feminine; we even have **ܕܪܝܬܐ** **ܕܡܝܬܐ** U. *a beautiful drake*.

d. Nouns denoting sex follow the gender appropriate thereto.

e. Nouns in **ܐܬܐ** are feminine, as **ܡܬܐ** *custom*.

f. Several foreign feminines end in **ܐܬܐ** [cf. § 21 (5)] as **ܡܬܐ** *lady*, **ܡܬܐ** (a woman's name), **ܡܬܐ** *coquetry*, **ܡܬܐ** (name of a village near Urmi), **ܡܬܐ** *world* (Sal. **ܡܬܐ**).

Genders often differ according to district, especially in the case of foreign words, to which genders seem to be given quite arbitrarily; as e.g. words from Turkish, a language which has no genders. The gender of Syriac words is usually, but not always, the same as in O.S.

Examples :—

ܡܬܐ *manger*, fem. N.S. In O.S. **ܡܬܐ** masc.

ܡܬܐ *supper*, is common in N.S. (f. in U.), by etymology should be masculine.

ܡܬܐ or **ܡܬܐ** *well*, masc. N.S. fem. O.S.

ܡܬܐ *pocket*, masc. K. (second Zlama sound) fem. U. (first Zlama).

ܡܬܐ *ditch*, masc. O.S. fem. N.S.

ܡܬܐ *olive*, see above.

ܡܬܐ *love*, fem. in Sal. Elsewhere masc. as O.S.

ܡܬܐ *bird*, masc. (rarely fem.) N.S. fem. O.S.

ܡܬܐ *sea*, fem. N.S. = **ܡܬܐ** O.S. masc.

ܡܬܐ *stone*, common N.S. fem. O.S.

ܚܝܬܐ *harp*, masc. O.S. fem. N.S.

ܠܝܠܐ *night*, fem. N.S. = ܠܝܠܐ O.S. masc.

ܡܠܐ *hundred*, fem. O.S. and N.S. but ܡܠܐ masc. in Al. See § 26.

ܡܕܝܢܐ *east*, common U. fem. K. In O.S. usually masc., sometimes fem.

ܡܝܬܐ *rain*, masc. O.S. fem. N.S.

ܦܝܫܐ *fish*, masc. O.S. fem. N.S.

ܦܝܪܐ *fire*, masc. N.S. fem. O.S.

ܦܝܪܐܝܐ or ܦܝܪܐܝܐ *ordination*, masc. O.S., U.; fem. (usually) K.¹ and (sometimes) O.S.

ܦܝܪܐܝܐ *time*, fem. N.S. = ܦܝܪܐܝܐ O.S. masc.

ܦܝܪܐܝܐ *cloud*, masc. O.S. fem. N.S. (not used in O.S. by Western Syrians?).

ܦܝܪܐܝܐ *grave*, masc. O.S. fem. N.S.

ܦܝܪܐܝܐ *gran* (7d.), masc. K. fem. U.

ܦܝܪܐܝܐ *heaven*, fem. sing. in N.S.; in O.S. masc. and fem. sing. and masc. plur.

ܦܝܪܐܝܐ *sun*, masc. in O.S. and N.S. usually, but sometimes fem. in N.S. and rarely in O.S.

ܦܝܪܐܝܐ or ܦܝܪܐܝܐ *lamp*, fem. N.S. = ܦܝܪܐܝܐ O.S. masc.

ܦܝܪܐܝܐ or ܦܝܪܐܝܐ *mulberry*, see above.

Some are common as ܦܝܪܐܝܐ *air*, ܦܝܪܐܝܐ *a beast*.

The rule for forming a feminine from a masculine is to change the termination into ܦܝܐ, as ܦܝܐ *horse*, ܦܝܐ *mare*; ܦܝܐܝܐ

¹ By attraction, because the second noun is feminine. So colloquially a grammatical error is often made with the substantive verb: as ܦܝܐܝܐ ܦܝܐܝܐ ܦܝܐܝܐ ܦܝܐܝܐ (ܦܝܐܝܐ), *that day is Saturday*.

Syrian, **ܡܥܕܢܐ** *a Syrian woman*. If necessary a vowel is added for euphony, as **ܕܠܬܐ** *dog*, **ܕܠܬܐ** *bitch*, or **ܕܠܬܐ**; **ܡܠܟܐ** *king*, **ܡܠܟܐ** or **ܡܠܟܐ** *queen*; **ܕܐܬܐ** *bull*, **ܕܐܬܐ** *cow* (*ta-wirta*, not *tô-irta*).

Some feminines end in **ܐܐ**, as those formed from masculines in **ܐ** preceded by a consonant; thus **ܡܥܕܢܐ**, f. **ܡܥܕܢܐ** both *a bush*; **ܡܥܕܢܐ**, **ܡܥܕܢܐ** *roast meat, cutlet*; they then usually lose their euphonic vowel. But the O.S. **ܡܥܕܢܐ**, in N.S. **ܡܥܕܢܐ** or **ܡܥܕܢܐ** *serpent*, makes fem. **ܡܥܕܢܐ** (or **ܡܥܕܢܐ**) in N.S.. So also the following; but the forms marked with an asterisk are themselves feminine.

ܕܠܬܐ <i>god</i>	fem.	ܕܠܬܐ or ܕܠܬܐ
ܕܠܬܐ <i>lion</i>	...	ܕܠܬܐ
ܕܠܬܐ <i>buttock (O.S. side)...</i>		ܕܠܬܐ
ܕܠܬܐ <i>cave</i>	...	ܕܠܬܐ <i>a small cave</i>
ܕܠܬܐ <i>wolf</i>	...	ܕܠܬܐ or ܕܠܬܐ
ܕܠܬܐ * <i>bear</i>	...	ܕܠܬܐ
ܕܠܬܐ <i>gadfly</i>	...	ܕܠܬܐ or ܕܠܬܐ
ܕܠܬܐ <i>fornicator</i>	...	ܕܠܬܐ
ܕܠܬܐ <i>angel</i>	...	ܕܠܬܐ
ܕܠܬܐ <i>tiger</i>	...	ܕܠܬܐ
ܕܠܬܐ <i>Sultan, captain</i> ...		ܕܠܬܐ (also used for the raisin).
ܕܠܬܐ <i>Satan, devil</i>	...	ܕܠܬܐ or ܕܠܬܐ
ܕܠܬܐ <i>goat</i> *	...	ܕܠܬܐ
ܕܠܬܐ <i>heel</i> *	...	ܕܠܬܐ <i>id.</i>
ܕܠܬܐ <i>sheep</i>	...	ܕܠܬܐ (In K. both have ܕ)
ܕܠܬܐ (O.S. ܕܠܬܐ) or ܕܠܬܐ <i>So and So</i> , fem. ܕܠܬܐ (O.S. ܕܠܬܐ)		

ܦܚܠܐ <i>workman</i>	fem.	ܦܚܠܐ
ܦܕܐ <i>lamb</i> (ܦܐ Ti.)	...	ܦܕܐ U. or ܦܕܐ K.
ܦܪܥܐ <i>porch</i>	...	ܦܪܥܐ Ti. <i>id.</i>
ܦܪܥܐ <i>adulterer</i>	...	ܦܪܥܐ also as masc.
ܦܪܥܐ <i>goose or gander</i>	...	ܦܪܥܐ
ܦܪܥܐ <i>shepherd</i>	...	ܦܪܥܐ
ܦܪܥܐ <i>sun</i>	...	ܦܪܥܐ <i>a ray of the sun</i> or ܦܪܥܐ
ܦܪܥܐ <i>worm</i>	...	ܦܪܥܐ Tkh. or ܦܪܥܐ Tkh. (ܦܐ U.).
ܦܪܥܐ <i>fox</i>	...	ܦܪܥܐ (ܦܐ Tkh.)

So also ܦܪܥܐ Al. *sycomore* (= ܦܪܥܐ Tkh. or ܦܪܥܐ U.). And so the words with double plurals in § 19.

The following do not take an euphonic vowel:—ܦܪܥܐ *heathen*, f. ܦܪܥܐ; ܦܪܥܐ *martyr*, f. ܦܪܥܐ.

ܦܪܥܐ U., O.S. *companion* (Al. K. ܦܪܥܐ) makes ܦܪܥܐ K., O.S. ܦܪܥܐ U. or ܦܪܥܐ U. (Pthakha like Zqapa) or ܦܪܥܐ Al.; ܦܪܥܐ *son* (Al. often ܦܪܥܐ) makes ܦܪܥܐ (Al. ܦܪܥܐ); ܦܪܥܐ *landlord* ܦܪܥܐ; ܦܪܥܐ *husband's brother* ܦܪܥܐ (ܦܪܥܐ); ܦܪܥܐ U. (ܦܪܥܐ K.) *paternal uncle*, ܦܪܥܐ or ܦܪܥܐ, O.S.; ܦܪܥܐ U. (ܦܪܥܐ K., O.S.) *maternal uncle*, ܦܪܥܐ; ܦܪܥܐ *father in law* ܦܪܥܐ; ܦܪܥܐ or ܦܪܥܐ *widower* ܦܪܥܐ; ܦܪܥܐ K., O.S. or ܦܪܥܐ U. *mule*, ܦܪܥܐ U. or ܦܪܥܐ K., O.S.; ܦܪܥܐ *height*, ܦܪܥܐ *hill*; ܦܪܥܐ *allegory* ܦܪܥܐ *maxim*.

When the noun does not admit the idea of sex the feminine usually denotes the diminutive of the masculine; but in Tiari, where feminine forms are much used, there is often no difference in meaning.

Feminines are often expressed by a different word, as **ḥāḥ** *man*, **ḥāḥ** *woman* or *wife* (**ḥāḥ** in U = *husband*, in K. as O.S. = *man*). In K. the form **ḥāḥ** for *woman* is also used (§ 19).

The proper names **ḥāḥ ḥāḥ** *Holy Ghost*, **ḥāḥ** (or **ḥāḥ**) *the Word* are usually masc. in N.S.

§ 18. Number **ḥāḥ**.

There are two numbers in N.S.; singular and plural. As in O.S., there is no dual, the only relics being **ḥāḥ** *two* for O.S. **ḥāḥ**, **ḥāḥ** (or **ḥāḥ**) *two*, f. K. for O.S. **ḥāḥ**, and **ḥāḥ** *Egypt*.

The Plural is formed in the following ways. **ḥāḥ** or **ḥāḥ** of the singular is changed into :

1. **ḥāḥ**, **ḥāḥ** *king*, **ḥāḥ** m.
 2. Or **ḥāḥ**, **ḥāḥ** *heart*, **ḥāḥ** m.
 - 2^a. Or **ḥāḥ**, **ḥāḥ** *brother*, **ḥāḥ** m.
 3. Or **ḥāḥ**, **ḥāḥ** *side*, **ḥāḥ** f.
 4. Or **ḥāḥ**, **ḥāḥ** *noble*, **ḥāḥ** m.
 5. Or **ḥāḥ**, the last consonant being doubled and taking Zqapa, **ḥāḥ** *frog*, **ḥāḥ** f.
 6. **ḥāḥ** of sing. becomes **ḥāḥ** as **ḥāḥ** *kerchief*, **ḥāḥ** f.
 7. Or **ḥāḥ**, **ḥāḥ** *lip*, **ḥāḥ** f.
 8. Or **ḥāḥ**, **ḥāḥ** *woman*, **ḥāḥ** f.
 9. Or **ḥāḥ**, **ḥāḥ** *courtyard*, **ḥāḥ** f.
- or **ḥāḥ** becomes **ḥāḥ**: **ḥāḥ** *request*, **ḥāḥ** f.

Notes. (i) If the noun has not the termination ܐܝܢ or ܐܝܢܐ these endings are added on.

(ii) The mark Siami *must* always be placed over a plural substantive or adjective.

(iii) The above endings apply to U. Sh. MB., but in U. ܐ is hard, in Sh. MB. soft. For K. Al. in all the forms with ܐܝܢ we must substitute Zqapa for Zlama and write ܐܝܢܐ. In Sal. Q. Gaw. J. the ܐ is silent, or becomes a feeble ܐܝܢ. We thus have ܐܝܢܐ K. Al. ܐܝܢܐ Sal. Q. Gaw. J. (oxytone).

(iv) In these forms also in U. the ܐ is often silent in speaking, but the vowel is preserved: thus ܐܝܢܐܐܝܢܐ is often pronounced *susawa-i* (*horses*). [This word must be distinguished from ܐܝܢܐܐܝܢ *mares*.] The word ܐܝܢܐܐܝܢ *villages*, is often pronounced *mawa-i*. See § 26.

(v) Of these plurals the first and sixth are by far the most common. Generally speaking all regularly formed derivatives (§§ 76—82) take these forms. But the plural cannot be determined by the gender. Many masculines take the ܐ in the plural, many feminines make the plural without it.

(vi) Dissyllables in ܐܝܢ, either drop the dot of Khwaṣa and take a euphonic vowel under the first consonant, as ܐܝܢܐ *creation* or a *creature*, ܐܝܢܐܐ *creatures* (or ܐܝܢܐ, ܐܝܢܐ); or retain Khwaṣa, and make the plural ܐܝܢܐ, as ܐܝܢܐ *prophetess*, pl. ܐܝܢܐܐ (or ܐܝܢܐ, ܐܝܢܐ). Polysyllables in ܐܝܢ (which in Q. Sal. Gaw. J. are of the form ܐܝܢܐܐܐܐ) in the plural usually retain the dot of ܐ in U. MB. Sh. Sal. Q. Gaw. J. and drop it in K. Al.; as ܐܝܢܐܐ *hat*: pl. ܐܝܢܐܐܐܐ, ܐܝܢܐܐܐܐ or ܐܝܢܐܐܐܐ (oxytone). The O.S. usage is as K. Al.

(vii) Nouns in **نَـ** take the first plural, but drop the dot under the second **ن**, as **نَصِيحَة** f. *plan, advice*, pl. **نَصِيحَات**. § 67 (3).

(viii) Nouns in **و** or **و** (§ 16) make their plural in **وَو**, rarely **وَو**, but **وَوَو** in Sal. Q. Gaw.

(ix) Nouns in **وَو** follow this model: **وَوَو** *prophecy*, pl. **وَوَوَو** (وَو). The corresponding forms in Q. Sal. Gaw. J. are **وَوَو** sing. **وَوَو**.

(x) Other nouns in **وَو** (the Sal. Q. Gaw. form of **وَو**—) make their plural in **وَوَو**, as **وَوَو** *requests*.

(xi) In Al. we find a few plurals in **نَـ** in Arabic words, as **نَـ** *people*, pl. **نَـ**.

(xii) Many nouns have more than one plural. See the following lists.

(xiii) Many foreign nouns ending in a closed syllable with short Zlama lengthen the vowel in the plural; as **رَـ** *head man of a village*, pl. **رَـ** or **رَـ**. Sometimes a final letter in foreign words is hardened in the plural, as **رَـ** K. *lodging place on a journey*, pl. **رَـ**.

Lists of the Regular Plurals.

1. The usual form. Note (a) **رَـ** *companion*, **رَـ** *seed*, **رَـ** *wife's brother*; (b) **رَـ** *glove* (also 3), **رَـ** *bolt socket*, **رَـ** *echo*; (c) **رَـ** *old man*, **رَـ** *old woman*, **رَـ** *bishop's successor*, **رَـ** U. *palate*, all of

which take the first plural irregularly¹; also (*d*) some in ܐܐ; viz. ܐܐܢܐ *gelding*, ܐܐܢܐ *olive*, ܐܐܢܐ *fist*, ܐܐܢܐ *death*, ܐܐܢܐ *a hafta* (= 8 lbs. avoirdupois), ܐܐܢܐ *resin*, *sweat*² (in Tkh. ܐܐܢܐ with 3d pl.), ܐܐܢܐ *bow* (but it usually takes 8th pl. as O.S.), ܐܐܢܐ *mulberry* or ܐܐܢܐ (also 6). See § 17. (*e*) ܐܐܢܐ *man*, makes ܐܐܢܐ for O.S. ܐܐܢܐ (in Al. 2).

2. In Ti. this is very common, especially for proper names, as ܐܐܢܐ *men named Dinkha*. In K. MB. all the letters take this plural as ܐܐܢܐ (ܐ MB., soft ܐ) *Waus*, elsewhere 1st pl.

ܐܐܢܐ m. *master*, in K. Sal. See § 19.

ܐܐܢܐ m. *roof*, O.S. ܐܐܢܐ.

ܐܐܢܐ f. *manger*, O.S. ܐܐܢܐ.

ܐܐܢܐ f. *mill*, also the game 'sacks on the mill', O.S. ܐܐܢܐ; K. ܐܐܢܐ.

ܐܐܢܐ m. *lion* O.S. Also 1.

ܐܐܢܐ m. *country* O.S.

ܐܐܢܐ m. *father*, foreign.

ܐܐܢܐ f. *ditch*. Also 1.

ܐܐܢܐ m. *path*, foreign.

ܐܐܢܐ f. *spear*, foreign. Also 3.

ܐܐܢܐ pool f., also 1, foreign.

ܐܐܢܐ (Eastern O.S. ܐܐܢܐ) m. *bridge* Ti. In U. 1.

ܐܐܢܐ m. *companion* O.S. In Al. 1 (ܐܐܢܐ).

ܐܐܢܐ or ܐܐܢܐ *serpent*. Rarely 3. O.S. ܐܐܢܐ.

ܐܐܢܐ m. K. *servant*, § 115 b.

¹ The second noun only being altered. Most of the compounds in § 16 have no plural or have plural like the singular. See also § 19.

² For the latter ܐܐ is pronounced ܐܐ.

سَيْلٌ m. *strength, host* O.S.

كَمٌ m. *a khan, nobleman, foreign.*

سَيْلٌ m. *back, girdle, belt* (with first pl. = *loins*), O.S. سَيْلٌ.

سَيْلٌ m. (O.S. 'سَيْلٌ) *bridegroom, sister's (daughter's) husband.*

Also 1. See page 29, note.

حَمٌ f. *recess in wall.* Also 3. (O.S. حَمٌ, pl. حَمٌ.)

لَبٌ m. *heart* O.S.

لَبٌ f. *night*, O.S. لَبٌ.

مَدٌ m. *barn.* Also 1 and 3.

مَدٌ m. K. *paternal uncle.* (In U. مَدٌ and مَدٌ 1.)

مَدٌ m. *lord, possessor* O.S.

مَدٌ m. *river* O.S.

مَدٌ m. *horse*, O.S. مَدٌ.

مَدٌ m. *festival*; rarely 4. O.S.

مَدٌ f. *island*, in Sal. See § 19. Turk.

مَدٌ m. K. *paternal uncle*, not O.S.?

مَدٌ f. *army, foreign.*

مَدٌ grave, f. N.S. m. O.S. Also 1.

مَدٌ m. U. *servant, foreign.*

مَدٌ m. (or مَدٌ), O.S. مَدٌ, *October or November.* With first plural, مَدٌ or مَدٌ, = *autumn.*

2^a. Days of the week, from Sun. to Thurs. incl., in Ti. Also 1 and 4.

مَدٌ m. K. *evening.* See 4 and § 19.

مَدٌ youth (abstract), foreign. In pl. *youthful follies.*

ܡܢܐ K. m. *maternal uncle* O.S.

ܡܢܐ f. *sister* (O.S., but pl. in O.S. ܡܢܐܝܐ).

ܡܢܐ f. *village* (rare in O.S. See note iv above, and § 26, note 5). In Q. ܡܢܐ.

ܡܢܐ f. *face* (O.S., but rare in sing.; O.S. pl. ܡܢܐܝܐ).

ܡܢܐ f. *grace*, Arab.

3. ܡܢܐ f. *state, condition*, foreign.

ܡܢܐ f. *road* O.S. (= ܡܢܐ K.)

ܡܢܐ f. *hand*, also 1. (In O.S. first pl., also ܡܢܐܝܐ; and ܡܢܐܝܐ handles.)

ܡܢܐ f. *heel*, Turk.; or ܡܢܐ.

ܡܢܐ f. *plough handle*, foreign.

ܡܢܐ f. *crescent* (rare) O.S.

ܡܢܐ f. *foot*. Also 1.

ܡܢܐ f. *earth* O.S.

ܡܢܐ f. *testicle* O.S.

ܡܢܐ f. *threshing floor*, O.S. ܡܢܐ.

ܡܢܐ f. *earthen bowl*. Also 1.

ܡܢܐ m. *flock*, O.S. ܡܢܐ.

ܡܢܐ f. *glove*. Also 1. See page 42, note 1, and § 19.

ܡܢܐ f. U., m. K. *pocket*.

ܡܢܐ See 2.

ܡܢܐ f. *time*, in Al. Elsewhere 1.

ܡܢܐ f. *garment*. Also 1.

ܡܢܐ pit. Also 1 (f. N.S. m. O.S.).

ܡܢܐ f. *long cloak*.

ܡܢܐ f. *cannon ball*.

ܡܢܐ m. *camel*. Also 1 (O.S. ܡܢܐ).

ܡܢܐ f. *tail coat*. Also 1.

ܡܢܐ m. *grass*. Also 1 and 5. In O.S. *stubble*.

ܡܢܐ, ܡܢܐ Ti., f. *soul, self*, Pers. See § 20 (5).

ܡܢܐ f. *bear*. Also 1. O.S.

ܡܢܐ m. *hawk*. Also 1.

ܡܢܐ m. *monastery* O.S.

ܡܢܐ f. *side*, O.S. ܡܢܐ.

ܡܢܐ f. *wound*.

ܡܢܐ m. f. *air*. Also 1.

ܡܚܬܐ m. *temple*. Also 1. O.S.

[Used also for any one of the divisions of a church, esp. for the nave.]

ܡܚܬܐ m. *chanter* (as of bagpipes).

ܡܚܬܐ See 2.

ܡܚܬܐ f. *large cog*. Also 1.

ܡܚܬܐ m. U. *maternal uncle*.

ܡܚܬܐ f. *needle*. Also 1. (O.S.

ܡܚܬܐ; Ti. ܡܚܬܐ 1.)

ܡܚܬܐ m. *wine*. Also 1 and 4 (as O.S.).

ܡܚܬܐ f. *field, column* (of a book).

Also 4. O.S.

ܡܚܬܐ f. K. *small spear*.

ܡܚܬܐ f. *nail, claw*. See § 19. O.S.

ܡܚܬܐ Ti. Al. Z. (or 'ܡܐ U. Tkh.)

m. *day* (in K.; also 1. K. Al. Z.; in U. Al. Z. 4). O.S.

ܡܚܬܐ m. *dove*. Also 1. O.S.

ܡܚܬܐ f. *mother* (O.S. ܡܚܬܐ: pl. in

O.S. ܡܚܬܐ and ܡܚܬܐ).

ܡܚܬܐ sea N.S. f., O.S. ܡܚܬܐ m.

ܡܚܬܐ See 2.

ܡܚܬܐ f. *a house in a vineyard*.

ܡܚܬܐ f. *inkstand, foreign*.

ܡܚܬܐ f. *bellows, kiln* O.S.

ܡܚܬܐ girl. See § 19.

ܡܚܬܐ (ܡܐ Ti., ܡܐ Al. Z.) f. *belly, womb*; O.S. ܡܚܬܐ.

ܡܚܬܐ f. *boat*. Also 1.

ܡܚܬܐ f. *seal*. Also 1. See § 19.

ܡܚܬܐ See 2.

ܡܚܬܐ f. *a wood*. Also 1.

ܡܚܬܐ f. *grindstone* O.S.

ܡܚܬܐ m. *turn* (= *vices*).

ܡܚܬܐ m. *bayonet*.

ܡܚܬܐ f. *thigh*. Also 5.

ܡܚܬܐ m. *hoof*.

ܡܚܬܐ m. *ford*. Also 1.

ܡܚܬܐ f. *island*, in K. See 2 and § 19. Turk.

ܡܚܬܐ f. *time*, O.S. ܡܚܬܐ.

ܡܚܬܐ f. *skirt, petticoat*, pron. nearly *oyma* in U.

ܡܚܬܐ f. *thigh*, O.S. ܡܚܬܐ.

ܡܚܬܐ m. *cloud, sponge*. Also 1; m. O.S., f. N.S. See § 17.

ܡܚܬܐ f. *fountain* O.S. (with 1 = *eyes*).

ܡܚܬܐ m. U. *paternal uncle*.

ܡܚܬܐ f. *bier*. Also 1. In O.S.

ܡܚܬܐ = *a bed*.

ܡܚܬܐ m. *sole of foot or boot*. Also 1.

ܡܚܬܐ f. (ܡܐ as ܡܐ) *finger*, O.S. ܡܚܬܐ.

ܐܬܝܬܐ f. *shirt*.

ܐܬܝܬܐ f. *calamity*, in K. (In U. 1.)

ܐܬܝܬܐ f. *horn*. Also 4. O.S. ܐܬܝܬܐ.

ܐܬܝܬܐ f. *castle*, foreign.

ܐܬܝܬܐ f. *spirit* O.S. Also 1, K.

ܐܬܝܬܐ f. *spear* O.S. Also 1.

ܐܬܝܬܐ m. *shoulder*. Also 4. O.S.

ܐܬܝܬܐ = N.S. ܐܬܝܬܐ shovel.

ܐܬܝܬܐ, see § 19.

ܐܬܝܬܐ f. *wax*.

ܐܬܝܬܐ m. *sun*. Also 1. O.S.

ܐܬܝܬܐ m. *leg*. Also 1, 4.

ܐܬܝܬܐ f. *lamp*, O.S. ܐܬܝܬܐ m.

ܐܬܝܬܐ f. *wheel*. Also 5.

ܐܬܝܬܐ f. *bag*.

ܐܬܝܬܐ f. *metal basin*, or ܐܬܝܬܐ. O.S.

ܐܬܝܬܐ. Also 1.

ܐܬܝܬܐ f. *strap*.

4. Days of the week, esp. in U. See 2^a.

ܐܬܝܬܐ f. *garden*, Turk.

ܐܬܝܬܐ or ܐܬܝܬܐ m. *melon field*.

Also 1. (In Al. a garden.)

ܐܬܝܬܐ m. U. *evening*. See also

2^a and § 19.

ܐܬܝܬܐ m. *side*, O.S. ܐܬܝܬܐ; Ti. ܐܬܝܬܐ.

ܐܬܝܬܐ m. *husband*; in K. as O.S.

a man. Also 1. See § 19.

ܐܬܝܬܐ Ash.

ܐܬܝܬܐ m. *wall*.

ܐܬܝܬܐ m. *fin*, *wing*. See § 19.

(O.S. ܐܬܝܬܐ pl. only.)

ܐܬܝܬܐ m. *sheepfold*.

ܐܬܝܬܐ m. *nobleman* (with 1, *great*).

ܐܬܝܬܐ f. *place* O.S.

ܐܬܝܬܐ m. K. *the gums* (of the mouth) pl. same meaning.

(In U. ܐܬܝܬܐ ܐܬܝܬܐ.)

ܐܬܝܬܐ m. *devil* O.S.

ܐܬܝܬܐ m. *shop*, foreign.

ܐܬܝܬܐ m. U. *arm*, K. ܐܬܝܬܐ (which in U. is a yard), O.S. ܐܬܝܬܐ.

ܐܬܝܬܐ m. *word*, Arab. Also 1.

ܐܬܝܬܐ m. *vision* O.S.

ܐܬܝܬܐ f. *field*. See 3. O.S.

ܐܬܝܬܐ m. *mountain* O.S.

ܐܬܝܬܐ or ܐܬܝܬܐ. See 3.

ܐܬܝܬܐ m. *tent*, Turk. Also 1.

ܐܬܝܬܐ or ܐܬܝܬܐ m. *lane*, *quarter* of a city, foreign.

ܐܬܝܬܐ m. *keyhole*. Also 1.

جَذْمٌ m. vineyard O.S.

مَوْتَه دَكَّ f. morning U. § 8 (4).

مَوْلٍ f. landed property.

مَوْتٌ m. death. Also 1. O.S.

مَيْلٌ m. mile. Also 1.

مَيْجِبٌ m. thing, in U. See § 19.

مَجْدٌ m. side, foreign.

مَهْلٌ f. dunghill.

مَبْأٌ m. seashore.

مَجْدٌ See 2.

مَخْلَكٌ m. street.

مَقْلٌ m. stable, foreign.

مَقْمٌ m. mouth, edge of a sword.

Also 1. O.S.

5. مَبْأٌ m. breast O.S.

مَجْدٌ f. knee, O.S. 'م .

مَجْلٌ See 3.

مَجْمٌ m. buttock. Also 1. O.S.

مَجْمٌ K. vegetables, pl. only.

مَجْمٌ See 3.

مَهْلٌ m. stripe.

مَجْلٌ m. eyelash, O.S. مَجْلٌ.

مَجْلٌ m. dot.

مَجْلٌ m. crack.

مَجْلٌ See 3.

مَجْمٌ U., مَجْمٌ K. m. branch.

مَجْمٌ m. cheek. See § 19.

مَجْمٌ See 3.

مَجْمٌ See 3.

مَجْمٌ m. chief (with 1, head) O.S.

مَجْمٌ m. footprint, stead. Also 1, 5.

مَجْمٌ m. wall (of a town).

مَجْمٌ m. thong of a whip. Also 1.

مَجْمٌ m. name. O.S. مَجْمٌ (pl. in O.S. مَجْمٌ). See § 19.

مَجْمٌ See 3.

مَجْمٌ Al. border, frontier. O.S.

مَجْمٌ m. morsel. Also 1.

مَجْمٌ m. door. Also 1. O.S.

مَجْمٌ (م) Al. m. hole. [In U.K.

مَجْمٌ eye of a needle (1st. pl.), O.S. hole. مَجْمٌ = female.]

مَجْمٌ m. box on the ear. Also 1.

مَجْمٌ m. snout. Also 1.

مَجْمٌ m. nostril (with 1, holes in a beehive).

مَجْمٌ m. half, O.S. مَجْمٌ. Also 1. See § 27.

مَجْمٌ f. frog.

مَجْمٌ m. crumb.

مَجْمٌ m. thumb.

- ܡܕܕܬܝܢ *neighbourhood*, pl. only. ܡܕܬܝܢ *m. skirt, border, lower flap of coat*, O.S. ܡܬ. Also 1.
 ܡܬܬ *f. handle.*
 ܡܬܬ See 4. ܡܬܬ K. *m. a slap.* Also 1.
 ܡܬܬ See 3.

6. The usual plural of nouns in ܡܬ. Note ܡܬܬܝܢ, ܡܬܬܝܢ, § 29 (9).

7. ܡܬܬ *f. lip* O.S., also 9 rarely. ܡܬܬ *village*, see 2^a.

8. ܡܬܬ *f. bottom.* ܡܬܬ *f. girl* (rare).
 ܡܬܬ *f. woman.* See § 19. ܡܬܬ *f. Friday* O.S.
 ܡܬܬ *f. company, band.* Also 1. ܡܬܬ *f. bow* O.S. Also 1, 6. (The ܡ is radical.) See § 17.
 ܡܬܬ Tkh. *f. sweat*, see 1.

9. Almost all words in ܡܬܬ may take both this and the sixth plural, but ܡܬܬܝܢ *letter*, and ܡܬܬܝܢ *request*, take the ninth only. For ܡܬܬܝܢ *prayer*, see § 19. ܡܬܬܝܢ *plague* makes ܡܬܬܝܢ.

- ܡܬܬܝܢ *f. the Holy Loaf* O.S. ܡܬܬܝܢ *f. church* (the society) O.S.
 ܡܬܬܝܢ *f. blessing* O.S. In O.S. also the building.
 ܡܬܬ *f. evil* O.S. ܡܬܬ *f. a rival wife.*
 ܡܬܬ *f. virgin* O.S. Also 6. ܡܬܬ *f. apron.*
 ܡܬܬ *f. ball.* ܡܬܬ *f. lamb* K., O.S.
 ܡܬܬ *f. courtyard* O.S. ܡܬܬ *f. K. conversation*, O.S. m.
 ܡܬܬ *f. maiden, young woman.* ܡܬܬ *f. cold* (In pl. Pthakha has the sound of Zqapa) O.S. The pl. = *cold weather.*
 ܡܬܬ *f. benefit, good* O.S. ܡܬܬ *f. week, Saturday* O.S. (ܡ is radical).
 ܡܬܬ *f. burden.*
 ܡܬܬ *f. curse* O.S.
 ܡܬܬ See 7.

§ 19. (i) *Irregular Plurals.* **هَبْلَتَيْ كَ صَوْنَتَيْ.**

Singular. **هَبْلَتَيْ.**

Plural. **هَبْلَتَيْ.**

مَلِكِي m. *master, landlord.* Turk.

مَلِكَتِي U. (Turk. pl.); K. Sal., 2.

مَلِكِي U. or **مَلِكِي** K. MB.
m. *master workman.* Cf. Al.

مَلِكِي U., or **مَلِكِي** U., or

مَلِكِي (or **مَلِكِي**) *Sir* (also used
with other pronom. affixes).

مَلِكِي MB., or **مَلِكِي**

MB., or **مَلِكِي** U., or

مَلِكِي K.

أَخِي m. *brother.*

أَخِي Al. Elsewhere 2^a.

بُحْرِي m. *hole* O.S.

بُحْرِي. Also 1.

حَبْلِي m. *Ti. upper room.* § 16.

حَبْلِي.

حَبْلِي m. *U. evening.*

حَبْلِي. Also 4.

كَلِي K. U., O.S. or **كَلِي** Q. Sal.

كَلِي, or **كَلِي** U. (rarely *bâwâ-i*),

Gaw. J., m. *house.*

or **كَلِي** Sal. etc., or **كَلِي**.

[In the singular it usually means a room with an oven in the floor for baking bread. In this sense **مَلِكِي** of *winter* is sometimes added. **مَلِكِي** (which is also the O.S. plural) is a collection of buildings in a courtyard, the English *house*, but also *houses*. The **ا** is radical.]

مَلِكِي (also **مَلِكِي** K.), f. *woman.*

مَلِكِي K. Al., or **مَلِكِي** K., or **مَلِكِي**

Ti. Al. But in U. K. Sal. Q.
Gaw., 8.

مَلِكِي f. *egg* O.S.

مَلِكِي.

مَلِكِي m. *son* (const. st.) O.S.

مَلِكِي.

مَلِكِي m. *fellow countryman.*

مَلِكِي. (Also *natives* as O.S.)

مَلِكِي m. *man, human being*

مَلِكِي.

(§ 16 ii. b) O.S.

[But the other compounds of **مَلِكِي**, § 16 ii. b, usually take the first plural, the second noun only being altered.]

Singular.

ܡܕܕܐ m. (Al. ܕ') son.

ܡܕܐ f. U.¹ K., or ܡܕܐ Q., orܡܕܐ Al. (O.S. ܕ) daughter,
girl.

ܡܕܐ f. glove.

ܡܕܐ m. husband, man, p. 46.

ܡܕܐ m. fin, wing.

ܡܕܐ f. island (rare in U.) O.S.

ܡܕܐ f. fleece.

ܡܕܐ f. tear (not Ash.). O.S.

ܡܕܐ.

ܡܕܐ f. Al. K. banquet.

ܡܕܐ f. leech.

ܡܕܐ f. sin O.S.

ܡܕܐ m. pronoun O.S.

ܡܕܐ f. O.S., or ܡܕܐ, or

ܡܕܐ nail, claw.

(The first form usually used for a human nail.)

ܡܕܐ f. seat, chair (O.S. ܡܕܐ).

ܡܕܐ f. daughter, girl (old maid K.).

ܡܕܐ O.S. (or ܡܕܐ Ti.) bride, or

ܡܕܐ Gaw., or ܡܕܐ Gaw., or

ܡܕܐ U. (Zqapa sound), or ܡܕܐ Ti.

ܡܕܐ U. f. (ܡܕܐ Sal.), or

ܡܕܐ U. bladder.

Plural.

ܡܕܐ; rarely 1 (Al. ܕ', not Z.).

ܡܕܐ U., ܡܕܐ K. O.S., ܡܕܐ Q.

Sal. Gaw., or ܡܕܐ U.

ܡܕܐ Ash. Elsewhere 1, 3.

ܡܕܐ. Usually 1.

ܡܕܐ. See also 4.

ܡܕܐ (ܡܐ K., O.S.). Also 6.

ܡܕܐ.

ܡܕܐ.

ܡܕܐ Al.

ܡܕܐ.

ܡܕܐ Al. (as O.S.). Also 6 as
elsewhere always.

ܡܕܐ (not colloquial).

ܡܕܐ U. (ܡܐ K.), or ܡܕܐ

U. (ܡܐ Sal.), or ܡܕܐ.

ܡܕܐ K. as O.S. Elsewhere 1.

ܡܕܐ U. (ܡܐ K.), or 3 in Tkh. Sal.

ܡܕܐ K. as O.S. (U. ܡܐ), or

ܡܐ Ti. (Zqapa sound in all.)

Makes plural from the latter
(No. 6).¹ Used of any unmarried woman.

*Singular.*مَدِينَة f. *city* O.S.مَوْسَى f. *seal*.مَوْصِي f. U., O.S., or مَوْصِي K.
O.S. *oath* (مَوْصِي Ash.).مَوْصِي f. U. K. (و like ع), or
مَوْصِي Al. *hair*.مَوْصِي f. *verb* O.S.مَوْصِي m. *participle* O.S.مَوْصِي U. Tkh. Ash. Al., or مَوْصِي
(د) Ti. (O.S. مَوْصِي) m. *thing*.مَوْصِي f. *concubine*.مَوْصِي m. *hypocrite* O.S.مَوْصِي f. *ear*, or مَوْصِي Q. Sal. Gaw.
(Also *handle* in K.)مَوْصِي f. U. *platform* or مَوْصِي.مَوْصِي f. *peg* O.S.مَوْصِي f. *island* (rare in K.) Turk.مَوْصِي m. Tkh. Al. *people* O.S.مَوْصِي Al. f. *barren woman*.مَوْصِي f. *prayer* O.S., or مَوْصِي
Q. Sal. Gaw.مَوْصِي m. *cheek*.مَوْصِي m. *a fraction* O.S.*Plural.*

مَوْصِي U. (أ K. أ Sal. Q. Gaw.).

مَوْصِي. Also 1, 3.

مَوْصِي U. (أ K., O.S.).

مَوْصِي K. Al. as O.S. In U. 6.

مَوْصِي, or مَوْصِي (not colloquial).

مَوْصِي (not colloquial).

مَوْصِي K. Al.; in U. 4; مَوْصِي
Ti.; مَوْصِي Ash.

مَوْصِي, rarely مَوْصِي.

مَوْصِي (not colloquial).

مَوْصِي K. Al. (أ U.), or مَوْصِي Q.
Sal. Gaw., or مَوْصِي Ash., or
مَوْصِي Al.

مَوْصِي, or مَوْصِي.

مَوْصِي.

مَوْصِي U. (Turk. pl.). In K. 3,
in Sal. 2.

مَوْصِي, as O.S.

مَوْصِي.

مَوْصِي U. (أ K. Al. O.S.). Also
6 U., or مَوْصِي Sal. Q. Gaw.,
or مَوْصِي Sal. J.

مَوْصِي. Also 4.

مَوْصِي.

*Singular.**Plural.*

ܟܝܢܐ f. *kernel*, also *a quarter of* ܟܝܢܐ as O.S., or ܟܝܢܐ.

a walnut, or ܟܝܢܐ K.

ܬܝܬܐ m. *tortoise*.

ܬܝܬܐ.

ܩܝܪܥܐ ܩܝܪܥܐ rainbow § 16 ii. g.

ܩܝܪܥܐ ܩܝܪܥܐ (rare).

ܕܩܝܪܥܐ a *throb* of the heart.

ܕܩܝܪܥܐ.

ܡܢܐ m. *noun* O.S.

ܡܢܐ (not colloquial).

(The corresponding N.S. ܡܢܐ *name*, takes the fourth plural.)

ܫܡܝܐ f. *heaven* O.S. (now sing.).

ܫܡܝܐ. Also 1; and in Ash. Al. 3.

ܬܩܪܐ f. K. *crown of the head*,
§ 16 ii. g.

ܬܩܪܐ Tk., ܬܩܪܐ Ti.; ܬܩܪܐ
Ash.

ܫܢܐ f. *year* (ܫ Al. as O.S.).

ܫܢܐ.

ܥܕܐ f. *cow* (O.S. ܥܕܐ).

ܥܕܐ Ti. Elsewhere 6.

The abbreviated diminutives of § 79 as a rule have no plural (but see ܥܕܐ, ܥܕܐ, ܥܕܐ above); and so many words whose sense excludes a plural. ܕܥܕܐ *place*, has no plural in U. (in K. 6) but borrows that of ܕܥܕܐ (4).

Note that ܡܢܐ is a *pair of tongs* (m.), ܡܢܐ is *several pairs*; and that ܡܢܐ *world*, is often used in a plural or collective sense (*men, people*); as ܡܢܐ ܡܢܐ *the people of the house*. Some have no singular, as ܡܢܐ *water* (Al. ܡܢܐ as O.S.), ܡܢܐ *life* O.S., ܡܢܐ *mercy* O.S., ܡܢܐ *parents* O.S. (from O.S. sing. ܡܢܐ *father*), ܡܢܐ (ܐ K., O.S.) *spiritual parents*, ܡܢܐ *environs*, ܡܢܐ = *money* O.S. (but ܡܢܐ m. a rare word = *a piece of money*), ܡܢܐ *neighbourhood*.

(ii) *Double Plurals.*

Many nouns denoting collections of units (e.g. corn) have two

plurals, one to denote the whole species, the other individual units.

Thus **شَحْدٌ** = *barley*, **شَحْدَانٌ** = *barley corns*. So we have:—

Singular.

أَلْبَلْبُ *white cherry*.

أَلْبَلْبَةٌ *stocking*, or **أَلْبَلْبٌ** K.

أَلْبَلْبَةٌ *dried pea*.

أَلْبَلْبَةٌ *grain*.

أَلْبَلْبٌ *yellow-beard*.

أَلْبَلْبٌ *wheat*, O.S. **أَلْبَلْبٌ**.

أَلْبَلْبَةٌ *bead*, O.S. **أَلْبَلْبَةٌ**.

أَلْبَلْبَةٌ *pea*.

أَلْبَلْبَةٌ *top boot*, or **أَلْبَلْبٌ** K.

أَلْبَلْبَةٌ *precious stone*.

أَلْبَلْبَةٌ *a shot* (of a gun).

أَلْبَلْبَةٌ *raisin*.

أَلْبَلْبَةٌ *eyeglass*.

أَلْبَلْبَةٌ *roasted pea*.

أَلْبَلْبٌ *bean*.

أَلْبَلْبَةٌ *apricot*.

أَلْبَلْبَةٌ *a shot* (of a gun).

أَلْبَلْبٌ *barleycorn*, or **أَلْبَلْبٌ**

Ash., or **أَلْبَلْبٌ** Ash.; O.S.

أَلْبَلْبٌ.

أَلْبَلْبٌ U. (**أَلْبَلْبٌ** K.) *grape* (O.S.

أَلْبَلْبٌ). In Ash. **أَلْبَلْبٌ**.

Plural.

أَلْبَلْبٌ rarely 6.

أَلْبَلْبٌ and 6 (*odd stockings*).

أَلْبَلْبٌ and 6.

أَلْبَلْبٌ (in numbering; e.g. **أَلْبَلْبٌ** **أَلْبَلْبٌ** *a hundred things*) and 6.

أَلْبَلْبٌ and 6.

أَلْبَلْبٌ, as O.S. and 6.

أَلْبَلْبٌ (O.S. **أَلْبَلْبٌ**) rarely 6.

أَلْبَلْبٌ rarely 6.

أَلْبَلْبٌ also 6 (*odd boots*).

أَلْبَلْبٌ O.S., also 6.

أَلْبَلْبٌ also 6.

أَلْبَلْبٌ also 6.

أَلْبَلْبٌ also 6.

أَلْبَلْبَةٌ also 6.

أَلْبَلْبٌ also 6.

أَلْبَلْبٌ also 6.

أَلْبَلْبٌ also 6.

أَلْبَلْبٌ, O.S. **أَلْبَلْبٌ** also 6.

أَلْبَلْبٌ U. (**أَلْبَلْبٌ** K., O.S.), also 6.

*Singular.**Plural.*

ܦܡܕܝܬܐ lock of hair.

ܦܡܕܝܬܐ (a complete set), also 6
(odd locks).

ܦܝܕܝܬܐ chestnut (ܕ).

ܦܝܕܝܬܐ also 6.

ܦܝܬܐ shoe (sa-wilta).

ܦܝܬܐ (a pair), also 6 (odd shoes), or
ܦܝܬܐ J.

ܦܝܬܐ (or ܦ?) half a mous-
tache.

ܦܝܬܐ K., or ܦܝܬܐ U.
the whole moustache (also 6?).

ܦܝܬܐ lily O.S.

ܦܝܬܐ as O.S. (also 6?).

ܦܝܬܐ turnip.

ܦܝܬܐ (also 6?).

ܦܝܬܐ trouser leg.

ܦܝܬܐ or ܦܝܬܐ pair of
trousers, also in K. ܦܝܬܐ
in this sense, (also 6?).

ܦܝܬܐ bead.

ܦܝܬܐ also 6.

§ 20. Substantives with pronominal affixes.

For a table of the affixes see § 11.

If the noun ends in ܦ. or ܦ. this ending is dropped and replaced by the affix, thus, ܦܝܬܐ king, ܦܝܬܐ my king, ܦܝܬܐ horse, ܦܝܬܐ thy horse, ܦܝܬܐ sons, ܦܝܬܐ their sons. The same affixes are added to singular as to plural nouns. Thus ܦܝܬܐ my king and ܦܝܬܐ my kings are only distinguished by Siami. If the noun has not the above endings, the affixes are added on, as ܦܝܬܐ enemy, ܦܝܬܐ our enemy. Those compounds in § 16 which take the first plural (§§ 18, 19, pp. 42, 49) add the affix to the second noun. Cf. O.S. ܦܝܬܐ ܦܝܬܐ thy philanthropy.

Notes. (1) Words in ܦ. drop the dot of Khwaṣa. Thus

ܦܝܬܐ our meaning, from ܦܝܬܐ (another form of ܦܝܬܐ).

(2) Words in **و** or **و** drop the **و** and take **و**; as **بَلِيَّوْهَو** *his affliction*, from **بَلِيَّو**.

(3) Words in **ي** have **و** both as a vowel and as a consonant: as **مِيْنِيَّوْهَو** *your (pl.) thing, mindiyôkhon*; and so in words like **مِيْنِيَّوْهَو** from **مِيْنِيَّو** Sal. Q. Gaw. J. (= **مِيْنِيَّو** K. U.) *bed (shwi-yu)*.

(4) **مِيْنِيَّوْهَو** = *a friend of mine*, **مِيْنِيَّوْهَو** *a garden of mine*.

(5) *Self* is expressed by **كَلْب**. Thus **كَلْب** *myself*, **كَلْب** *thyself* etc. In Ti. **كَلْب** etc., or **كَلْب** *my own self*, cf. **كَلْب** § 16. For *ourselves* we may have either **كَلْب** or **كَلْب**, but the latter may also mean *our souls*. *My own* is expressed by **كَلْب**, and so for the other persons; as **كَلْب** *your own book*. The preposition **و** is often prefixed: as **و** **كَلْب** *I myself came*. Note that **كَلْب** is feminine, and we therefore have **مِيْنِيَّوْهَو** *he emptied himself*, Phil. ii. 7, where the participle is feminine: lit. *his self was emptied by him*.

(6) The O.S. **مِيْنِيَّوْهَو** *soul* is thus used: **مِيْنِيَّوْهَو** *alone*, lit. *by myself* [contrast **كَلْب** = *myself*]. So for the other persons. Thus **مِيْنِيَّوْهَو** *they came alone*. In Al. and often in K. we have **كَلْب** or **كَلْب** (O.S. **و**) for *alone*. The O.S. **مِيْنِيَّوْهَو** or **مِيْنِيَّوْهَو** = N.S. **كَلْب**.

(7) **مِيْنِيَّوْهَو** *enough*, takes affixes like a noun; as **مِيْنِيَّوْهَو** *enough for you*. So **كَلْب** *necessary*, esp. in K., as **كَلْب** *necessary for me*; then Zlama is lengthened, but not in **كَلْب** *necessary for you (pl.)*.

(8) **كَلْب** *here* takes affixes; **كَلْب** *up to this point on my body (pointing)*.

(9) The affixes are often redundant, especially in Al. though not so often as in O.S., as **ܕܢܝܢܐ ܫܡܝܐ** *the Son of him, of God*.

(10) When there is an epithet, the affix is attached to the substantive, as **ܕܒܝܬܐ ܫܝܬܐ** *his wicked father*.

(11) **ܡܠܝܚܐ** *Lord* (of God only) and **ܡܠܝܚܐ** *master, landlord*, are not used with affixes. For the latter **ܡܠܝܚܐ** is used. For the former **ܡܠܝܚܐ** is not now used (though it is used when = *owner*), but the O.S. **ܡܠܝܚܐ** lit. *my Lord*, **ܡܠܝܚܐ** lit. *my Lady*, are retained as titles of bishops and saints, as **ܡܠܝܚܐ ܫܝܡܝܐ** *Mar Shimun*, **ܡܠܝܚܐ ܡܪܝܡ** *St Mary*. For **ܡܠܝܚܐ** see (14) below.

(12) In Lower Ṭiari they say for *their king* **ܡܠܝܚܐ**, in Bas **ܡܠܝܚܐ**. So for all nouns.

(13) From **ܕܝܝܬܐ** *head man* we have **ܕܝܝܬܐ** as in § 18, note xiii, and so similar words; and the same hardening of final letters takes place.

(14) The words **ܕܝܝܬܐ** lit. *my great one* (now usually pronounced with Zqapa), **ܕܝܝܬܐ** *our great one* (with Pthakha sound) are now treated as any other substantives, and mean *master* and *monk* respectively. They take the first plural, and affixes are added on, but the second Pthakha of **ܕܝܝܬܐ** is then strengthened to Zqapa. Thus **ܕܝܝܬܐ** *our master*. But in Al. this is **ܕܝܝܬܐ**; so **ܕܝܝܬܐ** Al. *your (pl.) master*. **ܕܝܝܬܐ** is also used before **ܡܠܝܚܐ** (the usual vernacular for **ܡܠܝܚܐ** § 81, b) both in speaking to a priest and in speaking of him. For **ܕܝܝܬܐ** see § 25 (7).

ܡܠܝܚܐ *our Lord*, is even more used as a name for Christ than with us: e.g. it is constantly used vocatively; but it has not quite come to be an independent substantive, and does not take affixes.

(15) Demonstrative pronouns and these affixes may be used with the same substantive. Thus **דָּלְמַחַי דָּלְמַחַי** *this thy world*, O.S.

דָּלְמַחַי דָּלְמַחַי.

ADJECTIVES.

דָּלְמַחַי דָּלְמַחַי

§ 21. Adjectives are very much more frequent in O.S. than in Hebrew, and more so in N.S. than O.S.; see § 81 for their formation. The periphrasis **דָּלְמַחַי דָּלְמַחַי** *Holy Spirit*, though used as a proper name, is not in accordance with common N.S. usage, which would say **דָּלְמַחַי דָּלְמַחַי** when not speaking of the Holy Ghost. So **דָּלְמַחַי דָּלְמַחַי** *bread of our need* (*our necessary bread*), though used in the Lord's prayer as a well known expression, is not what would naturally now be said.

Feminine of Adjectives and Participles.

General Rule. Change **דָּ** of the masculine to **דָּ**, as **דָּ** m., **דָּ** f. *good*.

Notes. (1) Words of the form **דָּ** *hard*, make **דָּ**; **דָּ** *revealed* **דָּ**; **דָּ** *heard* **דָּ**.

(2) A few other adjectives make feminines in **דָּ**, as **דָּ** *stony*, **דָּ** *second* (not colloquial), **דָּ** *small*, Al., **דָּ** *blessed* (as a title). We have also **דָּ**.

(3) **דָּ** U. makes **דָּ** *other*; **דָּ** K., O.S. **דָּ** (second Zlama U. K.); **דָּ** Al. Tkh. Z. **דָּ**; the **דָּ** is often silent (so also Sal.), and the Zlama sometimes long, with the first sound. [In Al. there is a fem. pl. as well as the usual masc. pl., viz. **דָּ**. See § 22.]

(4) The present participle, being in the absolute state, makes its feminine in ܦܰ, not ܦܰܐ; as ܦܰܕܰܝܰܐ, ܦܰܕܰܝܰܐ *finishing*, § 31. So the absolute state of the past participle, as ܦܰܕܰܝܰܐ, ܦܰܕܰܝܰܐ *left*, § 50. So ܦܰܕܰܝܰܐ, ܦܰܕܰܝܰܐ; ܦܰܕܰܝܰܐ ܦܰܕܰܝܰܐ U., or ܦܰܕܰܝܰܐ K.; ܦܰܕܰܝܰܐ, ܦܰܕܰܝܰܐ U., or ܦܰܕܰܝܰܐ K. For ܰܕ verbs see § 44.

(5) The feminine of a few foreign adjectives is formed by changing ܦܰ to ܦܰܐ, as ܦܰܐܰܕܰܝܰܐ Ti. *beautiful* (in U. a subst. = *a young man*); ܦܰܐܰܕܰܝܰܐ *energetic, bold*, ܦܰܐܰܕܰܝܰܐ *yellow*, ܦܰܐܰܕܰܝܰܐ *blind*, ܦܰܐܰܕܰܝܰܐ *deaf*, ܦܰܐܰܕܰܝܰܐ *dumb*, ܦܰܐܰܕܰܝܰܐ *bold, generous*; so ܦܰܐܰܕܰܝܰܐ *hunchbacked*. Thus we have ܦܰܐܰܕܰܝܰܐ, ܦܰܐܰܕܰܝܰܐ etc. So ܦܰܐܰܕܰܝܰܐ *male slave* (coolie), ܦܰܐܰܕܰܝܰܐ *female slave*, § 17f. [We must distinguish ܦܰܐܰܕܰܝܰܐ in the sense of *boldness*, a foreign word, from the same in the sense of *education*, an O.S. word, root ܦܰܐܰܕܰܝܰܐ.]

(6) Foreign adjectives are generally not inflected. We say ܦܰܐܰܕܰܝܰܐ ܦܰܐܰܕܰܝܰܐ *a dear woman*, not ܦܰܐܰܕܰܝܰܐ ܦܰܐܰܕܰܝܰܐ. But we may say ܦܰܐܰܕܰܝܰܐ by itself for *a dear one* (f.).

(7) Some others also are not inflected; as ܦܰܐܰܕܰܝܰܐ *deep* (properly a subst. Cf. N.S. ܦܰܐܰܕܰܝܰܐ, O.S. ܦܰܐܰܕܰܝܰܐ), ܦܰܐܰܕܰܝܰܐ *near* (so O.S.), ܦܰܐܰܕܰܝܰܐ *far or absent* (O.S. ܦܰܐܰܕܰܝܰܐ). So usually ܦܰܐܰܕܰܝܰܐ K. *true* (in U. ܦܰܐܰܕܰܝܰܐ) § 123; in Al. it is inflected. For ܦܰܐܰܕܰܝܰܐ see § 25 (7). Foreign adjectives may often be known by not ending in ܦܰ; but some do so end, as ܦܰܐܰܕܰܝܰܐ *new*, Turk., ܦܰܐܰܕܰܝܰܐ *bad*, Arab., ܦܰܐܰܕܰܝܰܐ *big*, ܦܰܐܰܕܰܝܰܐ *blue*, which are not inflected to make feminines. See § 22.

(8) If necessary a euphonic vowel is added in the feminine; as ܦܰܐܰܕܰܝܰܐ *saved*, ܦܰܐܰܕܰܝܰܐ U. Ti. (ܦܰ Tkh.); ܦܰܐܰܕܰܝܰܐ *compound*, ܦܰܐܰܕܰܝܰܐ; ܦܰܐܰܕܰܝܰܐ *absolute*, ܦܰܐܰܕܰܝܰܐ.

(9) **ܚܕܝܬܐ** *new* (*khâtha*) makes fem. **ܚܕܝܬܐ** K., **ܚܕܝܬܐ** U. (Pthakha sound). The O.S. fem. **ܚܕܝܬܐ** is now used as a substantive = *the New Testament* (p. 48). In Q. the masculine is **ܚܕܝܬܐ**.

(10) The U. forms of adjectives from **ܚܕܝܬܐ** verbs, like **ܚܕܝܬܐ** *cold*, drop **ܚ**; thus **ܚܕܝܬܐ**. So **ܚܕܝܬܐ**, **ܚܕܝܬܐ** *small*; **ܚܕܝܬܐ**, **ܚܕܝܬܐ** *hot*, **ܚܕܝܬܐ**, **ܚܕܝܬܐ** *bitter*, **ܚܕܝܬܐ**, **ܚܕܝܬܐ** *thinned out* (as trees), **ܚܕܝܬܐ**, **ܚܕܝܬܐ** *wet*. So also **ܚܕܝܬܐ**, **ܚܕܝܬܐ** *cool*. In K. Al. we have **ܚܕܝܬܐ**, **ܚܕܝܬܐ**, and so on, as O.S.; and **ܚܕܝܬܐ**, **ܚܕܝܬܐ**. See § 81 (5).

(11) **ܚܕܝܬܐ** Al. *sweet* [elsewhere **ܚܕܝܬܐ**] drops **ܚ**: **ܚܕܝܬܐ**.

§ 22. *Plurals of Adjectives and Participles.*

Both masculines and feminines are alike in the plural, which is of the first form; thus **ܚܕܝܬܐ** (**ܚܕܝܬܐ** K.) *good women*. But the adjectives mentioned in § 22 (7) are not inflected; foreign adjectives are usually not inflected, though we may say **ܚܕܝܬܐ** *dear*, from **ܚܕܝܬܐ**. Those however which end in **ܚ** as **ܚܕܝܬܐ** *new*, do often take the first plural, though they do not take **ܚܕܝܬܐ** in the fem. sing. Siami is written on plural adjectives, not on participles unless used as epithets.

The present participle of both conjugations follows the following models: **ܚܕܝܬܐ** : **ܚܕܝܬܐ** (O.S. **ܚܕܝܬܐ**); **ܚܕܝܬܐ** : **ܚܕܝܬܐ** (O.S. **ܚܕܝܬܐ**). The past participle, absolute state, is similar in K.: **ܚܕܝܬܐ** : **ܚܕܝܬܐ** (O.S. **ܚܕܝܬܐ**); **ܚܕܝܬܐ**, **ܚܕܝܬܐ** (O.S. **ܚܕܝܬܐ**). For the U. anomalous plural see § 50.

§ 23. *Position of Adjectives.* The Syriac adjective when used as an epithet comes after its substantive, as **ܚܕܝܬܐ** **ܚܕܝܬܐ** *a large house*.

Exceptions. (1) ܩܒܐ *good* usually; and rarely other monosyllables.

(2) Numerals: ܐܢܬܐ ܒܝܬ *one man*. (In O.S. often after the noun.)

(3) Titles, as ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ *the Reverend Priest Moses*; ܩܕܝܫܐ ܡܪܝܬܐ *Blessed Paul*. [But ܡܪܝܬܐ ܡܪܝܬܐ *the Apostle John*. A few names are seldom used except with a title added: as ܡܪܝܬܐ ܡܪܝܬܐ *Eli the priest*, ܡܪܝܬܐ ܡܪܝܬܐ *David the King*, ܡܪܝܬܐ ܡܪܝܬܐ *John the Baptist*.]

(4) The words ܕܠܐ *many*¹, § 25 (7); ܕܠܐ *a certain* (when an adjective this is both m. and f., ܕܠܐ is a substantive only = *So* and *So*, f. § 17); ܕܠܐ *all*; ܕܠܐ² *a few*, ܕܠܐ U. = ܕܠܐ K. *no, any*, ܕܠܐ¹ *more*¹ (usually: also a substantive); ܕܠܐ² *some*, and compounds of ܐܢܬܐ § 28 (9); ܐܢܬܐ or ܐܢܬܐ or ܐܢܬܐ *such*, when thus used:—ܐܢܬܐ ܐܢܬܐ *such a man* (also without ܐܢܬܐ).

(5) Occasionally when the adjective is emphatic.

(6) All adjective pronouns. Thus O.S. ܐܢܬܐ ܐܢܬܐ = N.S. ܐܢܬܐ ܐܢܬܐ *this man*.

(7) The words ܡܪܝܬܐ U., O.S. = ܡܪܝܬܐ K. = ܡܪܝܬܐ K. *the late* (sometimes); as ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ *the late Deacon Audishu*. So ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ *Solomon of blessed memory*, lit. *remembered for good*.

When the adjective is a predicate it comes between the subject and the substantive verb if affirmative; but it follows a negative verb: as ܐܢܬܐ ܐܢܬܐ ܐܢܬܐ *that man is a Syrian*; but ܐܢܬܐ ܐܢܬܐ *he is not a Syrian*.

¹ These rarely follow the noun.

² Pthakha sound.

§ 24. *Comparison.* Comparatives are thus formed: **ܬܗܘ ܥܩܒ** (K. Al.) *better*: **ܬܗܘ ܥܩܒ ܡܝܢ**, or more rarely, **ܬܗܘ ܥܩܒ ܡܝܢ ܡܝܢ**, *better than me*, **ܬܗܘ ܥܩܒ ܡܝܢ ܡܝܢ ܡܝܢ** *more watery*. A comparative with a verb is expressed by **ܡܝܢ**. Thus **ܡܝܢ ܡܝܢ ܡܝܢ ܡܝܢ** *he is better than you think*, **ܡܝܢ ܡܝܢ ܡܝܢ ܡܝܢ** *I would rather go than stay here*.

More as a substantive is expressed by **ܡܝܢ ܡܝܢ** or **ܡܝܢ ܡܝܢ** (this also means *especially*) or, especially in K., by **ܡܝܢ** or **ܡܝܢ** alone.

A Syriac adjective has not only a positive, but also a comparative and a superlative sense, as seen in the examples given above and below; and it also expresses the idea of *too*. Thus **ܥܩܒ** may mean *good, better, best, or too good*, according to the context. The last sense may be expressed, though not commonly, by **ܥܩܒ ܡܝܢ ܡܝܢ**, lit. *better than is right*.

Superlatives may be expressed thus: **ܡܝܢ ܡܝܢ ܡܝܢ ܡܝܢ**, or **ܡܝܢ ܡܝܢ ܡܝܢ ܡܝܢ**, or **ܡܝܢ ܡܝܢ ܡܝܢ ܡܝܢ** etc., *the best man*, lit., *a man better than all of them*; or by the simple adjective, as **ܡܝܢ ܡܝܢ ܡܝܢ ܡܝܢ** *which is best?*; or by prefixing **ܡܝܢ** *very*, or a similar particle to the adjective.

§ 25. *Miscellaneous notes on Adjectives.*

(1) Adjectives are frequently used as substantives, as **ܡܝܢ ܡܝܢ** *that evil one*; and occasionally participles, as **ܡܝܢ ܡܝܢ** U. *a writing*.

(2) **ܡܝܢ** standing alone means *every*, **ܡܝܢ ܡܝܢ** *whenever*, lit. *every time*, **ܡܝܢ ܡܝܢ** *each man*; see § 15. With pronominal affixes it denotes *the whole* or *all*, as **ܡܝܢ ܡܝܢ** *the whole house, all the house*, **ܡܝܢ ܡܝܢ** *all the houses*. So **ܡܝܢ ܡܝܢ** *we all, all of us*, **ܡܝܢ ܡܝܢ** (or **ܡܝܢ ܡܝܢ**) *all this house*, **ܡܝܢ ܡܝܢ** *all the*

broken-hearted = O.S. ܕܕ ܕܗܝܬܐ ܕܕ. [ܕܕ always takes the affixes ܐܢܝܐ, ܐܢܝܐ for 3 pers. sing., and almost always ܐܢܝܐ for 3 pers. pl.] We have also ܕܕܠܗܘܢܐ *all of us* (*kuluntan*), by a false analogy; cf. ܕܕܠܗܘܢܐ in § 28. So for the other persons. ܕܕ is never used without affixes, as sometimes in O.S., before a plural or collective noun, e.g. ܕܕܕܠܗܘܢܐ O.S. *all the creatures*; in N.S. we must put ܕܕܠܗܘܢܐ. We may put the personal pronouns absolutely, thus: ܕܕܕܠܗܘܢܐ *all of them*. For ܕܕ, ܕܕ in Al. Z. K., see § 15.

(3) *Articles*. As a rule the definite article is not expressed in Syriac. But if necessary for distinctness, the demonstrative pronouns ܐܢܝܐ, ܐܢܝܐ, ܐܢܝܐ are used. So in O.S. ܐܢܝܐ ܕܕܠܗܘܢܐ *the Word of God*, Rev. xix. 13. For the indefinite article the Syrians use ܐܢܝܐ m., ܐܢܝܐ f. *one* (U. f. often ܐܢܝܐ; in Ti. and J. ܐ is often silent), see § 26; but they often omit it. In O.S. it is omitted unless emphatic and = *a certain*, as ܐܢܝܐ ܕܕܠܗܘܢܐ *a certain man*, St John iii. 1; ܐܢܝܐ ܕܕܠܗܘܢܐ *a certain widow*, St Luke xxi. 2. In N.S. ܐܢܝܐ renders *a certain* in this sense; but when it means *a particular person* we must say ܐܢܝܐ ܕܕܠܗܘܢܐ (O.S. ܐܢܝܐ ܕܕܠܗܘܢܐ).

Very rarely ܐܢܝܐ after a noun is an indef. article, as ܐܢܝܐ ܕܕܠܗܘܢܐ *a book* (some sort of a book) § 93. In O.S. ܐܢܝܐ ܕܕܠܗܘܢܐ = *a few men*, Nöld. § 125.

(4) *Adjectives* are often formed, as in O.S., by repeating nouns; as ܕܕܕܠܗܘܢܐ ܕܕܠܗܘܢܐ *particoloured*, lit. *colours colours*; ܕܕܠܗܘܢܐ ܕܕܠܗܘܢܐ *zigzag*, lit. *twists twists*; ܕܕܠܗܘܢܐ ܕܕܠܗܘܢܐ *various*, lit. *kinds kinds*, O.S. ܕܕܠܗܘܢܐ ܕܕܠܗܘܢܐ. This last may also be expressed by ܕܕܠܗܘܢܐ ܕܕܠܗܘܢܐ U., or ܕܕܠܗܘܢܐ ܕܕܠܗܘܢܐ K., (O.S. ܕܕܠܗܘܢܐ ܕܕܠܗܘܢܐ), St Mark i. 34. We may also repeat adjectives, as ܕܕܠܗܘܢܐ ܕܕܠܗܘܢܐ *in small pieces*. Cf. § 28 (4) for distributive

numerals; and § 67 (7) for adverbs thus repeated. So also **ḏḏḏ ḥḥḥ** *high, low = uneven, up and down*.

(5) *Blessed is* = **ḏ ḥḥḥ** if followed by a noun. If pronouns follow we have the forms **ḥḥḥ** or **ḥḥḥ** U. *blessed is he*. So for the other affixes; the 3 pl. is **ḥḥḥ** K. Al.; or **ḥḥḥ** U. In O.S. **ḥḥḥ ḥḥḥ** *blessed is the man*, **ḥḥḥ** *blessed art thou*. We have also in N.S. **ḥḥḥ** etc.

(6) Compound adjectives are frequently formed by a noun and participle, as **ḥḥḥ ḥḥḥ** *a bow-legged man*; these are indeclinable. See § 14.

(7) **ḏḏḏ** *many*, in U. Q. Sal. Gaw. and sometimes K. is indeclinable and precedes the noun. In K. Al. it is usually **ḏḏḏ** (in Al. also, as O.S. = *great*), which may follow the noun, and takes the first plural. As a subst. = *much* it is used with Zqapa almost everywhere. We have **ḥḥḥ ḥḥḥ** Al. = **ḥḥḥ ḥḥḥ** U. = **ḥḥḥ** O.S. In U. K. **ḥḥḥ ḥḥḥ** = *many of them*. **ḥḥḥ** is also colloquially used in U. **ḥḥḥ** in Q. (first Zlama). In Al. **ḥḥḥ** = *many*, but **ḥḥḥ** = **ḥḥḥ** U. K. *great*. For the adverb see § 67.

(8) *The same* is expressed if not emphatic by a simple demonstrative pronoun, but if emphatic by **ḥḥḥ** m., **ḥḥḥ** f., lit. *just that*; pl. **ḥḥḥ**. O.S. **ḥḥḥ** or **ḥḥḥ**. So **ḥḥḥ** *at the same place*, **ḥḥḥ** *at the same place where*, **ḥḥḥ** *at the same time that* etc. So also **ḥḥḥ** U. *the very same*.

No.	In letters.	
11	𐌸	𐌸𐌹𐌳𐌰𐌺 (khâdessar); 𐌸𐌹𐌳𐌰𐌺 Q. Sal.
12	𐌹	𐌹𐌳𐌰𐌺; 𐌹𐌳𐌰𐌺 Q. 𐌹𐌳𐌰𐌺 Sal.
13	𐌺	𐌺𐌳𐌰𐌺. In these numbers to 19 incl. Pthakha is like Zqapa in U., not K.
14	𐌻	𐌻𐌳𐌰𐌺 (𐌻).
15	𐌼	𐌼𐌳𐌰𐌺.
16	𐌽	𐌽𐌳𐌰𐌺.
17	𐌾	𐌾𐌳𐌰𐌺 U. Tkh. (shô-wâsar); 𐌾𐌳𐌰𐌺 (𐌾) Ti. Tkh. Sh. Ash.
18	𐌿	𐌿𐌳𐌰𐌺; 𐌿𐌳𐌰𐌺 Ti. Ash.
19	𐍀	𐍀𐌳𐌰𐌺 Ti. Sh. Ash. 𐍀𐌳𐌰𐌺 U. Tkh. 𐍀𐌳𐌰𐌺 Al.
20	𐍁	𐍁𐌳𐌰𐌺.
21	𐍂	𐍂𐌳𐌰𐌺 K. MB. 𐍂𐌳𐌰𐌺 U. 𐍂𐌳𐌰𐌺 Al. [f. 𐍂𐌳𐌰𐌺].
30	𐍃	𐍃𐌳𐌰𐌺 K. MB. Sh. 𐍃𐌳𐌰𐌺 (tlayi) U. J. 𐍃𐌳𐌰𐌺 Q.
40	𐍄	𐍄𐌳𐌰𐌺; 𐍄𐌳𐌰𐌺 Sal.
50	𐍅	𐍅𐌳𐌰𐌺.
60	𐍆	𐍆𐌳𐌰𐌺.
70	𐍇	𐍇𐌳𐌰𐌺 (usually shô-wi, but shô'i Ti. Z.).
80	𐍈	𐍈𐌳𐌰𐌺 U. Tkh. Ash. 𐍈𐌳𐌰𐌺 Ti. Ash. (second Zlama sound).
90	𐍉	𐍉𐌳𐌰𐌺 Ti. Ash. Sal. 𐍉𐌳𐌰𐌺 U. Tkh. Sh. 𐍉𐌳𐌰𐌺 Al.
100	𐍊	𐍊𐌳𐌰𐌺, rarely 𐍊𐌳𐌰𐌺.

(4) **ṢṢ** is a fem. substantive (but apparently masc. in Al.; see above) making plural **ṢṢ** when not used, as in the table, for 200, 300 etc. The form **ṢṢ** is used in forming the numbers 200 etc., and in the phrase **ṢṢ ṢṢ ṢṢ** *in peace, a hundred peaces*, sc. *you have come (you are very welcome)*.

(5) The O.S. definite state **ṢṢ**, whose plural is **ṢṢ** (or **ṢṢ**), appears in **ṢṢ** *village* (rare in O.S. but so spelt), i.e. *a hundred houses*. This accounts for the colloquial pronunciation in U. of the plural, where both Taus drop, *mā-wāi*. (The usual O.S. word is **ṢṢ**, not used in N.S.)

(6) The other numbers form plurals regularly, as **ṢṢ** *sevens*, **ṢṢ** *nineties*. Thus *three times five* can be expressed by **ṢṢ** or by **ṢṢ ṢṢ**. [Distinguish **ṢṢ** and **ṢṢ** of which the pronunciation is different, § 5 (4).]

(7) For 10,000 **ṢṢ** is commonly used. If **ṢṢ** is used the plural is **ṢṢ** or **ṢṢ**. But this is not colloquial. After **ṢṢ** etc. a **Ṣ** is placed before a noun: not after **ṢṢ**, **ṢṢ** or their plurals when a plural noun follows, as **ṢṢ ṢṢ** *a hundred men*; but we may say **ṢṢ ṢṢ** *two thousand of the people*.

(8) In putting letters for numbers the dots and strokes for 500 etc. are often omitted. 1889 is written **ṢṢ**, and the year is called **ṢṢ** *appat*. So for other years.

§ 27. *Ordinals* are expressed by prefixing **Ṣ** to the cardinals, as **ṢṢ** *fifth*. This was also common in O.S. They may stand without a substantive, thus: **ṢṢ ṢṢ** (O.S.) *the second one*. The O.S. ordinals are used for fractions up to tenths. Thus:

ܩܕܡܝܢ (fem. ܩܕܡܝܬ) *half* (or ܩܠܝܬ). ܬܫܥܝܬ *seventh*.

ܬܠܬܝܬ *third*.

ܬܡܢܝܬ *eighth*.

ܕܒܝܥܬ *fourth*.

ܬܝܬܝܬ *ninth*.

ܬܡܢܝܬ *fifth*.

ܕܥܝܬܝܬ *tenth*.

ܬܬܝܬܝܬ *sixth*.

These are not common in the colloquial speech.

Higher fractions are expressed by ܩ, as also are the above. Thus:

$\frac{2}{3}$ = ܩܕܡܝܬ ܩܕܡܝܬ or ܩܕܡܝܬ ܩܕܡܝܬ (ܩ K.).

$\frac{5}{12}$ = ܩܕܡܝܬ ܩܕܡܝܬ ܩܕܡܝܬ.

The O.S. ܩܕܡܝܬ *first*, becomes ܩܕܡܝܬ (rarely ܩܕܡܝܬ) in N.S.

Fractions may also be expressed by ܩ (so O.S.), as ܩܕܡܝܬ *one-half*. The other O.S. fractional forms such as ܩܕܡܝܬ *a third*, are now almost if not quite obsolete. But ܩܕܡܝܬ is used for *decimals*. ܩܕܡܝܬ *tithes* (so O.S.) is used colloquially.

ܩܕܡܝܬ (O.S. ܩܕܡܝܬ) is a substantive taking the first and fifth plurals.

Before substantives it takes affixes, and also usually when standing by itself. In U. no difference is made between the genders, and ܩܕܡܝܬ is used for both; while in K. a difference is made. Thus:—

ܩܕܡܝܬ ܩܕܡܝܬ *half the bread*; ܩܕܡܝܬ ܩܕܡܝܬ U. = ܩܕܡܝܬ ܩܕܡܝܬ

K. *half an hour*; ܩܕܡܝܬ ܩܕܡܝܬ U. = ܩܕܡܝܬ ܩܕܡܝܬ K. masc. = $2\frac{1}{2}$;

ܩܕܡܝܬ ܩܕܡܝܬ U. = ܩܕܡܝܬ ܩܕܡܝܬ K. *an hour and a half*; ܩܕܡܝܬ ܩܕܡܝܬ

ܩܕܡܝܬ U. = ܩܕܡܝܬ ܩܕܡܝܬ $3\frac{1}{2}$ *years*; and so on. After nouns

ending in ܩ, ܩ is inserted in U. as well as K.: and makes a diphthong. Thus ܩܕܡܝܬ ܩܕܡܝܬ *haptopelgi* (in K. ܩܕܡܝܬ) = *a hafta and a half* [1 hafta = 4 lbs. avoirdupois approximately]. ܩܕܡܝܬ = *by halves*, § 67; ܩܕܡܝܬ ܩܕܡܝܬ = *half dead*; ܩܕܡܝܬ = *a quarter*.

§ 28. *Various notes on Numerals.*

(1) *Both of them, all three of them, etc., are expressed thus:—*

2. ၵၵၵၵ U. Tkh. Al. ၵၵၵၵၵ U. (both ၵ K.). ၵၵၵၵၵၵ K. Al. ၵၵၵၵၵ Ash. Al. ၵၵၵၵၵ Ti. ၵၵၵၵၵၵ Al. ၵၵၵၵၵၵ Sal. Sp. Al. ၵၵၵၵၵၵ Ash. (fem.). ၵၵၵၵၵၵ MB.

3. ၵၵၵၵၵၵ U. Q. Sal. ၵၵၵၵၵ Sal. ၵၵၵၵၵၵ U. ၵၵၵၵၵၵ K. (ၵ Al. Ash.). ၵၵၵၵၵ U. ၵၵၵၵၵၵ MB. [ၵ = ၵ, see § 123.]

4. ၵၵၵၵၵၵၵ U. ၵၵၵၵၵၵၵ K. (Al. ၵ). ၵၵၵၵၵၵၵ MB. ၵၵၵၵၵၵၵ Ash.

5. ၵၵၵၵၵၵၵ U. ၵၵၵၵၵၵၵ K. (Al. ၵ). ၵၵၵၵၵၵၵ MB. ၵၵၵၵၵၵၵ Ash.

6. ၵၵၵၵၵၵၵ U. ၵၵၵၵၵၵၵ K. (Al. ၵ). ၵၵၵၵၵၵၵ MB. ၵၵၵၵၵၵၵ Ash.

7. ၵၵၵၵၵၵၵ (shô-wunté) U., or ၵၵၵၵၵၵၵ K. (ၵ Al.) ၵၵၵၵၵၵၵ MB. ၵၵၵၵၵၵၵ Ash.

8. ၵၵၵၵၵၵၵ U. ၵၵၵၵၵၵၵ K. (Al. ၵ). ၵၵၵၵၵၵၵ MB. ၵၵၵၵၵၵၵ Ash.

9. ၵၵၵၵၵၵၵ U. ၵၵၵၵၵၵၵ Tkh. (ၵ Ti.). ၵၵၵၵၵၵၵ MB. ၵၵၵၵၵၵၵ Al. ၵၵၵၵၵၵၵ Al. ၵၵၵၵၵၵၵ Ash.

10. ၵၵၵၵၵၵၵ U. ၵၵၵၵၵၵၵ K. (ၵ Al.). ၵၵၵၵၵၵၵ Ash.

We also have, though rarely, for *all eleven of them*, in U. ၵၵၵၵၵၵၵၵ, in Sal. Q. ၵၵၵၵၵၵၵၵ, in Ti. ၵၵၵၵၵၵၵၵ, and so for the other numbers to 19 inclusive.

For ܕܠܟܘܢܐ see § 25 (2).

The other plural affixes may be used with any of the above; thus:

ܕܝܚܕܐܢܐ *all ten of us*, ܕܫܝܬܐܢܐ *all six of you*.

With nouns we have ܕܝܡܝܢܐ ܕܝܡܝܢܐ *both days*, (but with ܕ before ܝܡ or ܝܡܝܢ, as ܕܝܡܝܢܐ ܕܝܡܝܢܐ *both of those days*).

(2) *Once, twice, thrice* etc. are expressed by the substantive ܕܝܡܐ *time*. In the singular ܝ is often silent; in the plural ܕܝܡܐ it sometimes has a ܐ sound, but often is like ܝܡܐ (*gâ-yi* or *gâ-i*). Plural in Al. ܕܝܡܐܢ. Thus ܕܝܡܐ ܕܝܡܐ *once* (U. ܕܝܡܐ). ܕܝܡܐ ܕܝܡܐ U. (ܕܝܡܐ K.) *twice*. ܕܝܡܐ ܕܝܡܐ ܕܝܡܐ ܕܝܡܐ K. (U. ܕܝܡܐ . . ܕܝܡܐ) *once every two years*.

The following may be used instead of ܕܝܡܐ: ܕܝܡܐ f. U. *journey*, ܕܝܡܐ K. *load*, ܕܝܡܐ f. *foot*, ܕܝܡܐ f. K. *breath*, ܕܝܡܐ m. K., O.S. *span*. All take the first plural in this sense. But ܕܝܡܐ is only used when motion is implied: as ܕܝܡܐ ܕܝܡܐ ܕܝܡܐ ܕܝܡܐ *he came twice*. Not so ܕܝܡܐ, which is constantly used thus: ܕܝܡܐ ܕܝܡܐ *this time*, ܕܝܡܐ ܕܝܡܐ *that time, then*, § 67.

(3) *Twofold, threefold* etc., are ܕܝܡܐ ܕܝܡܐ, ܕܝܡܐ ܕܝܡܐ etc. Also without ܕ, and with ܕܝܡܐ, as . . ܕܝܡܐ ܕܝܡܐ *fivefold more than*.

(4) *Distributives* are expressed by repeating the numeral, as ܕܝܡܐ ܕܝܡܐ *five each*: ܕܝܡܐ ܕܝܡܐ *one each*, or *one at a time*, which we may also render ܕܝܡܐ ܕܝܡܐ. Notice ܕܝܡܐ ܕܝܡܐ ܕܝܡܐ ܕܝܡܐ *a man went from each house* (not ܕܝܡܐ ܕܝܡܐ as Stoddard. St. also gives ܕܝܡܐ ܕܝܡܐ ܕܝܡܐ ܕܝܡܐ *for each boy has a pen*, but it means *the boy has a pen*).

Sometimes may be rendered by **ᲙᲗᲗ ᲙᲗᲗ ᲙᲗᲗ**, or by **ᲙᲗᲗᲗᲗ**, **ᲙᲗᲗ**, or by **ᲙᲗᲗ ᲙᲗᲗ**.

(5) *Days of the week.* The words **ᲙᲗᲗ ᲙᲗᲗ** (**ᲙᲗᲗ**) *day of*, are often prefixed to the following, but they are as frequently used alone.

Sunday **ᲙᲗᲗᲗᲗ** *khôshîba*, U. Tkh. (Ti. **ᲙᲗ** with Zqapa sound, and *khêshâba* in Upper Tiari). **ᲙᲗᲗᲗᲗ** Al. Sh. MB. Sal. (*khiûshâba*). O.S. **ᲙᲗᲗ ᲙᲗᲗ**. (In K. **ᲙᲗᲗᲗᲗ** is a common name for a man, especially given to one born on a Sunday.)

Monday **ᲙᲗᲗᲗᲗ** U. **ᲙᲗᲗᲗᲗ** *trûshîba*, Tkh. Ash. (Ti. MB. Al. **ᲙᲗ** as above). **ᲙᲗᲗᲗᲗ** Upper Ti. O.S. **ᲙᲗᲗ ᲙᲗᲗ**.

Tuesday **ᲙᲗᲗᲗᲗ** (*tlôshîba* or *tlâshîba*) U. **ᲙᲗᲗᲗᲗ** Tkh. Ash. (Ti. Al. **ᲙᲗ**). **ᲙᲗᲗᲗᲗ** MB. Sh. O.S. **ᲙᲗᲗ ᲙᲗᲗ**.

Wednesday **ᲙᲗᲗᲗᲗᲗ** U. Tkh. Ash. (Ti. Al. **ᲙᲗ**) **ᲙᲗᲗᲗᲗᲗ** MB. Sh. O.S. **ᲙᲗᲗ ᲙᲗᲗ**.

Thursday **ᲙᲗᲗᲗᲗᲗ** U. Tkh. Ash. (Ti. Al. **ᲙᲗ**) **ᲙᲗᲗᲗᲗᲗ** MB. Sh. O.S. **ᲙᲗᲗ ᲙᲗᲗ**.

Friday **ᲙᲗᲗᲗᲗ**. So O.S.

Saturday **ᲙᲗᲗ**, so O.S.; or **ᲙᲗᲗ** Sal.

In part of U. Thursday is called **ᲙᲗᲗ** i.e. *market day*, though it is not now the usual day for going to market.

(6) *Per cent.* Example: 20 *per cent.* **ᲙᲗᲗ ᲙᲗᲗ** (*five in six*, i.e. 100 produces 120); but 17 *per cent.* **ᲙᲗᲗ ᲙᲗᲗᲗᲗ**. Note **ᲙᲗᲗᲗᲗ** **ᲙᲗᲗ** *one part in every ten*.

(7) The numeral ܡܢܐ prefixed to another makes the second a quasi-substantive, as ܡܢܐ ܝܚܡܕܐ ܡܢܐ *ten men*. The verb of which this is the subject is plural. In Al. ܡܢܐ is used to intensify ܡܚܒܐ, as ܡܚܒܐ ܡܢܐ ܡܚܒܐ ܡܢܐ (or ܡܚܒܐ) *how much more precious* = ܡܚܒܐ ܡܢܐ ܡܚܒܐ U.

(8) Notice the following constructions: ܡܢܐ ܡܚܒܐ ܡܢܐ ܡܚܒܐ *not so great as I thought*, ܡܢܐ ܡܚܒܐ ܡܢܐ ܡܚܒܐ (or better ܡܢܐ ܡܚܒܐ) *not half as great as I thought*.

(9) Compounds of ܡܢܐ, mostly accented on that syllable.

ܡܢܐ ܡܚܒܐ Z. *for a while* = ܡܢܐ ܡܚܒܐ K. = ܡܢܐ ܡܚܒܐ K.

ܡܢܐ ܡܚܒܐ *a slight*....This and all the following take a noun without ܐ.

ܡܢܐ ܡܚܒܐ *a certain amount of*.

ܡܢܐ ܡܚܒܐ U. *several, a good deal of* = ܡܢܐ ܡܚܒܐ K.

ܡܢܐ ܡܚܒܐ U. K. *few, a little*, Pthakha sound (dim. ܡܢܐ ܡܚܒܐ) = ܡܢܐ ܡܚܒܐ Ti. (dim. ܡܢܐ ܡܚܒܐ Ti.) = ܡܢܐ ܡܚܒܐ U. = ܡܢܐ ܡܚܒܐ Ti. = ܡܢܐ ܡܚܒܐ K. (in Jilu *khénawa*) = ܡܢܐ ܡܚܒܐ Az. Al. = ܡܢܐ ܡܚܒܐ Ash., see § 67.

ܡܢܐ ܡܚܒܐ *some (khākma)* = ܡܢܐ ܡܚܒܐ Ti.

The above precede the noun, but ܡܢܐ ܡܚܒܐ *such and such* (almost *khá'cha*) follows it (= ܡܢܐ ܡܚܒܐ?). It usually refers to numbers and is the complement of ܡܢܐ *so and so, a certain*. It is often doubled, as ܡܢܐ ܡܚܒܐ ܡܢܐ ܡܚܒܐ *such and such a verse*. So ܡܢܐ ܡܚܒܐ *one such as this*, ܡܢܐ ܡܚܒܐ *twice as much*, etc., or with ܡܢܐ ܡܚܒܐ or ܡܢܐ ܡܚܒܐ for ܡܢܐ; a subst. or adj. often follows immediately.

(10) For reckoning sums of money, weights, etc., which are just under a round number, subtraction is very commonly employed. Thus 1 *gran* 19 *shahis* is usually **ܐܬܬܝܬܐ ܬܝܬܐ ܬܝܬܐ** *two grans, one shahi less*. In compound sums the noun following the numeral is usually made singular.

(11) For the *twelve Apostles* the noun **ܐܬܬܝܬܐ** is sometimes used as in O.S. In O.S. we also have **ܐܬܬܝܬܐ** *a tenth*, not in N.S.

(12) *Months*, in the Syrian order :

October **ܐܬܬܝܬܐ ܬܝܬܐ** (O.S. **ܐܬܬܝܬܐ**) March **ܐܬܬܝܬܐ** O.S.

ܐܬܬܝܬܐ ܬܝܬܐ. See page 43. April **ܐܬܬܝܬܐ** O.S.

November **ܐܬܬܝܬܐ ܬܝܬܐ** (O.S. **ܐܬܬܝܬܐ**) May **ܐܬܬܝܬܐ** U. **ܐܬܬܐ** K., O.S.

ܐܬܬܝܬܐ ܬܝܬܐ. June **ܐܬܬܝܬܐ** O.S.

December **ܐܬܬܝܬܐ ܬܝܬܐ** (O.S. **ܐܬܬܝܬܐ**) July **ܐܬܬܝܬܐ** O.S.

January **ܐܬܬܝܬܐ ܬܝܬܐ** (O.S. **ܐܬܬܝܬܐ**). August **ܐܬܬܝܬܐ** Kurd. (O.S. **ܐܬܬܐ**).

[**ܐܬܬܝܬܐ** = Dec. and Jan.]

September **ܐܬܬܝܬܐ**, rarely **ܐܬܬܐ**

February **ܐܬܬܝܬܐ** (O.S. **ܐܬܬܐ**). as O.S. (Nun from Kurdish.)

(13) *The clock*. **ܐܬܬܐ ܬܝܬܐ ܬܝܬܐ** *what o'clock is it?*, **ܐܬܐ ܬܝܬܐ** *one o'clock*, **ܐܬܐ ܬܝܬܐ** *seven o'clock*, **ܐܬܐ ܬܝܬܐ** *twelve hours*, **ܐܬܐ ܬܝܬܐ** (Ti. Al.) *noon*, **ܐܬܐ ܬܝܬܐ** U. (K.) *midnight*, **ܐܬܐ ܬܝܬܐ** U. (K.) *half past seven*, **ܐܬܐ ܬܝܬܐ** *five minutes to seven* (lit. *five minutes remain for seven o'clock*), **ܐܬܐ ܬܝܬܐ** *five minutes past seven* (lit. *five minutes are past from seven o'clock*).

(14) Measures are often rendered thus : **ܐܬܐ ܬܝܬܐ ܬܝܬܐ** *a road two farsakhs (7 miles) long* (lit. *its length*); or we might say **ܐܬܐ ܬܝܬܐ** *long, here*.

2 m. གོ་མཁུ་ (ཤ་ Tkh.): གོ་མཁུ་ Ash.

f. གོ་མཁུ་ (ཤ་ Tkh.): གོ་མཁུ་ Ash.

1 m. གོ་མཁུ་: གོ་མཁུ་ Ash.

f. གོ་མཁུ་: གོ་མཁུ་ Ash.

Plur. 3 m. f. གོ་མཁུ་ (ཁ་-wa nearly) U. Q. Sal.: གོ་མཁུ་ (Zlama second sound) K.: གོ་མཁུ་ གོ་མཁུ་ Al.

2 m. f. གོ་མཁུ་ (ཤ་ Tkh.): གོ་མཁུ་ K. (ཤ་ Tkh.): གོ་མཁུ་ Ash.

1 m. f. གོ་མཁུ་: གོ་མཁུ་ Ti. Ash. Al.

Notes. (1) For the terminations of these forms see on the regular verb, § 32 (1). The ག is clearly part of གོ་མཁུ་ to be, as seen by the variations (see under ག verbs, § 42, also § 46); the མ has been thought to be a corruption of མཁུ་ there is (whose མ often falls, see below); and sometimes the verb is written གོ་མཁུ་ etc., but this somewhat interferes with the མ becoming diphthongal as in Note 2. The third person seems to be for གོ་མཁུ་: གོ་མཁུ་: གོ་མཁུ་. The forms གོ་མཁུ་, གོ་མཁུ་ are perhaps for གོ་མཁུ་ གོ་མཁུ་: གོ་མཁུ་ གོ་མཁུ་. Cf. Az. གོ་མཁུ་ thou art: གོ་མཁུ་ he is: གོ་མཁུ་ she is: གོ་མཁུ་ they are, see Appendix 1.

(2) The point under the Yudh is omitted if a vowel sound precedes, with or without ག, but not after ག. The མ is not then silent, but forms a diphthong with the preceding vowel. Thus གོ་མཁུ་ གོ་མཁུ་ I am a friend (dôst îwin), but གོ་མཁུ་ གོ་མཁུ་ I am (ânéwin). But the accent remains as if the two words did not coalesce. After གོ་མཁུ་ the point is retained; also, in U. in གོ་མཁུ་ (but not in K.) as གོ་མཁུ་ གོ་མཁུ་ pyâshîtûn,

ye are remaining, U. (*pyâshétun* K.). In Al. Z. Bo. Sal. the point is frequently omitted even after a consonant.

(3) If the preceding word ends in a silent consonant, the point is usually retained, as **ܐܡܝܢ** **ܐܝܢܐ** *we are one*: but see § 26 (2).

(4) Note that in Ashitha the Yudh appears in the present, but not, except in 1 pl., in the imperfect.

(5) In poetry, or for emphasis, we may have **ܐܢܐ ܐܝܝܢܐ** (*ânâ îwin*); and conversely we may omit the Khwaṣa after a consonant in similar cases. But this is uncommon except in Al. Z. Bo. Sal.

(6) As the terminations of **ܐܢܐ** etc. contain the personal pronouns, it is unnecessary, except for emphasis or distinction, to repeat these.

(7) The following examples explain the usage:—**ܐܢܐ** **ܐܝܢܐ** *I am*, **ܐܢܐ ܐܝܢܐ** *thou (f.) art*, **ܐܡܝܢܐ** **ܐܝܢܐ** *we are*, **ܐܢܐ ܐܝܢܐ** *he is*, **ܐܢܐ ܐܝܢܐ** *she is*, **ܐܢܐ ܐܝܢܐ** *he was*, **ܐܢܐ ܐܝܢܐ** *she was*, **ܐܢܐ ܐܝܢܐ** *they were*. The **ܐ** of the 3rd pers. imperfect is never omitted except in the K. and Al. forms.

(8) The first and second persons singular, with the pronouns added, are often contracted to *âninwâ*, *ânânwâ*, *âtitwâ*, *âtatwâ*.

(9) The **ܐܢܐ** is almost the only relic of the old past tense. [Stoddard also gives **ܐܢܐ**. See § 68, under **ܐܢܐ**.]

(10) The other tenses of the substantive verb are formed regularly from **ܐܢܐ** *to be*, see §§ 42, 46, but the imperative is not very much used in the sense *to be* (use rather the first present) and the second present never. This verb also means *to become*, *to be made*, *to be born*, and in the last sense is also used in the passive **ܐܢܐ ܐܝܢܐ**, see § 34. The preterite **ܐܢܐ ܐܝܢܐ** is much used for *he was* as an alter-

native to ܐܠܗܐ . ܕܐܠܗܐ = *to belong to*, as ܕܐܠܗܐ ܕܡܪܝܢ *To whom does this belong?* ܐܠܗܐ also means *to be possible*, § 63 (5): ܐܠܗܐ ܕܡܪܝܢ *it will do*, or *it is possible*. ܐܠܗܐ ܕܡܪܝܢ or ܐܠܗܐ ܕܡܪܝܢ *it is impossible*. Cf. the use of this verb with verbal nouns, to denote possibility, § 34. So more rarely ܐܠܗܐ ܕܡܪܝܢ *it is impossible*.

(11) *There is, there are* = ܐܠܗܐ [ܐ U. etc., often ܐ Q. Also in Al. ܐܠܗܐ (ܐ)] pronounced with short *ä*. When ܕ follows, ܐ becomes hard. The negative is ܐܠܗܐ (ܐ K. Al.; for pronunciation see page 12). In reading O.S. this is usually pronounced *lét* (ܐ). Variants are ܐܠܗܐ , ܐܠܗܐ *it̃n, l̃it̃n*. The imperfect is ܐܠܗܐ ܐܠܗܐ , the future ܐܠܗܐ ܐܠܗܐ and so on.

These forms do not take the pronominal affixes, as in O.S., and cannot express *he is, thou art*, etc.; but see Note 1 above.

(12) *He has*, when expressing possession, is ܐܠܗܐ (O.S. ܐ). Past ܐܠܗܐ ܐܠܗܐ . Future ܐܠܗܐ ܐܠܗܐ . Sometimes, especially in Al., we have ܐܠܗܐ etc. If the pronoun is emphatic it is put absolutely: as ܐܠܗܐ ܐܠܗܐ *I have*. So *you have me* is ܐܠܗܐ ܐܠܗܐ ܐܠܗܐ .

(13) But when mere *holding* is intended we cannot use this form, and must say ܐܠܗܐ ܐܠܗܐ *to be with or at*. Thus *I have your book* must be ܐܠܗܐ ܐܠܗܐ ܐܠܗܐ .

(14) ܐܠܗܐ , ܐܠܗܐ may also be used thus:— ܐܠܗܐ ܐܠܗܐ ܐܠܗܐ ܐܠܗܐ *Where is Thomas? He is not here*. But ܐܠܗܐ ܐܠܗܐ ܐܠܗܐ is equally good.

(15) On the other hand the substantive verb is used where we might expect ܐܠܗܐ : as ܐܠܗܐ ܐܠܗܐ (*there is wind*), *it is windy*, § 16 ii. f.

(16) *Here he is* and the like are expressed differently in different districts.

U. $\text{ܫܬܐܝܬܐ} : \text{ܫܬܐܝܬܐ} : \text{ܬܐܝܬܐ} : \text{ܬܐܝܬܐ} : \text{ܬܐܝܬܐ} : \text{ܬܐܝܬܐ} : \text{ܬܐܝܬܐ} : \text{ܬܐܝܬܐ}$ (ܬ usually silent).

Tkh. $\text{ܫܬܐܝܬܐ} : \text{ܫܬܐܝܬܐ} : \text{ܬܐܝܬܐ} : \text{ܬܐܝܬܐ} : \text{ܬܐܝܬܐ} : \text{ܬܐܝܬܐ} : \text{ܬܐܝܬܐ} : \text{ܬܐܝܬܐ}$ (or ܬܐܝܬܐ): $\text{ܬܐܝܬܐ} : \text{ܬܐܝܬܐ}$ (ܬ silent).

Ash. $\text{ܫܬܐܝܬܐ} : \text{ܫܬܐܝܬܐ} : \text{ܬܐܝܬܐ}$ (or ܬܐܝܬܐ): ܬܐܝܬܐ (or ܬܐܝܬܐ): $\text{ܬܐܝܬܐ} : \text{ܬܐܝܬܐ} : \text{ܬܐܝܬܐ} : \text{ܬܐܝܬܐ}$ (*sic*): ܬܐܝܬܐ (ܬ silent).

Ti. $\text{ܫܬܐܝܬܐ} : \text{ܫܬܐܝܬܐ} : \text{ܬܐܝܬܐ} : \text{ܬܐܝܬܐ} : \text{ܬܐܝܬܐ} : \text{ܬܐܝܬܐ} : \text{ܬܐܝܬܐ} : \text{ܬܐܝܬܐ}$.

Al. $\text{ܫܬܐܝܬܐ} : \text{ܫܬܐܝܬܐ} : \text{ܬܐܝܬܐ} : \text{ܬܐܝܬܐ} : \text{ܬܐܝܬܐ} : \text{ܬܐܝܬܐ} : \text{ܬܐܝܬܐ} : \text{ܬܐܝܬܐ}$.

Q. $\text{ܫܬܐܝܬܐ} : \text{ܫܬܐܝܬܐ} : \text{ܬܐܝܬܐ}$ (m. f.): $\text{ܬܐܝܬܐ} : \text{ܬܐܝܬܐ}$ (or ܬܐܝܬܐ with second Zlama sound): $\text{ܬܐܝܬܐ} : \text{ܬܐܝܬܐ}$.

(17) *There he is* and the like are expressed thus (3 pers. only):—

U. $\text{ܫܬܐܝܬܐ} : \text{ܫܬܐܝܬܐ} : \text{ܬܐܝܬܐ}$.

Ti. $\text{ܫܬܐܝܬܐ} : \text{ܫܬܐܝܬܐ} : \text{ܬܐܝܬܐ}$.

Ash. $\text{ܫܬܐܝܬܐ} : \text{ܫܬܐܝܬܐ} : \text{ܬܐܝܬܐ}$.

Al. $\text{ܫܬܐܝܬܐ} : \text{ܫܬܐܝܬܐ} : \text{ܬܐܝܬܐ}$.

The Ash. forms are distinguished from those of (16) by lengthening the first syllable; and in the other districts also the accent is a strong one.

In Al. ܫܬܐܝܬܐ is also an interjection = ܬܐܝܬܐ *behold!*

(18) ܫܬܐܝܬܐ or ܫܬܐܝܬܐ in K. Al. = *he can* [sometimes also

ܫܝܢܝܐ, rarely ܫܝܢܝܐ ܝܠܕܝܐ as above (12)] or *he has*, as ܝܠܕܝܐ ܫܝܢܝܐ *God can*, ܝܠܕܝܐ ܫܝܢܝܐ *I cannot*, ܝܠܕܝܐ ܫܝܢܝܐ *we could not*. So ܫܝܢܝܐ ܝܠܕܝܐ *thou wilt not be able*. The verbal noun with ܕ usually follows, as ܝܠܕܝܐ ܫܝܢܝܐ *I cannot go*.

(19) For *it is I*, we have ܝܠܕܝܐ ܝܠܕܝܐ; and so the other persons. For *is it you?* (pl.), we have commonly ܝܠܕܝܐ ܝܠܕܝܐ ܝܠܕܝܐ *ānitun U.*, *ānétun K.*

(20) *I may* (i.e. *I am allowed*), is expressed by ܝܠܕܝܐ ܝܠܕܝܐ U. (or ܝܠܕܝܐ ܝܠܕܝܐ U. K. or ܝܠܕܝܐ ܝܠܕܝܐ, ܝܠܕܝܐ ܝܠܕܝܐ) *I have permission*, e.g. ܝܠܕܝܐ ܝܠܕܝܐ ܝܠܕܝܐ ܝܠܕܝܐ U. *no one may enter*; or sometimes by the verb ܝܠܕܝܐ *to be able*.

(21) The substantive verb is used for emphasis: as ܝܠܕܝܐ ܝܠܕܝܐ *not that thou art worthy*; ܝܠܕܝܐ ܝܠܕܝܐ ܝܠܕܝܐ *it was not that he did not come*.

(22) It is frequently omitted in relative clauses, § 14.

(23) For ܝܠܕܝܐ used for the substantive verb, see § 34.

§ 30. Conjugations.

The method of denoting conjugations by names derived from ܝܠܕܝܐ *to work*, and of denoting classes of verbs by the same root¹, is not used in East Syrian grammars; instead they use the terms ܝܠܕܝܐ (= ܝܠܕܝܐ P'al and ܝܠܕܝܐ Ethp'el) *simple*; ܝܠܕܝܐ (= ܝܠܕܝܐ

¹ For convenience this simple method is used in this Grammar. Thus ܝܠܕܝܐ denotes the first radical, ܝܠܕܝܐ the second, ܝܠܕܝܐ the third; verbs whose first radical is ܝܠܕܝܐ are ܝܠܕܝܐ, those whose second is ܝܠܕܝܐ are ܝܠܕܝܐ, and so on. Verbs whose second and third radicals are the same are ܝܠܕܝܐ.

Past participle (absolute state). Sing. **قَدْص** m., **قَدْصَا** f. Plur. **قَدْصِب** m. f. K. Al. J. Sal. (O.S. **ق** m.), see § 50.

(*Definite state*). Sing. **قَدْصَا** m., **قَدْصَا** f. (i). Plur. **قَدْصِب** m. f.

Imperative. Sing. **قَدْص** m., **قَدْص** f. Plur. **قَدْصِ** (usually **قَدْص** O.S.).

Verbal noun. **قَدْصَا**.

[The letters **قَدْص** when final do not in N.S. cause the preceding letter to take Pthakha in the present participle as in O.S.]

The Tenses. **قَدْصَا**

First present (he finishes). The forms without distinctive letters are used almost universally. For use of the tenses see §§ 51—59.

Sing. 3 m. **قَدْص** : **قَدْصِب** U. J.

f. **قَدْصَا** : **قَدْصِبَا** U. J.

2 m. **قَدْصَا** (ا Tkh.) : **قَدْصَا** U.¹ : **قَدْصَا** U. Tkh. (ا) : **قَدْصَا** (ا) Tkh. : **قَدْصَا** MB. Q.

f. **قَدْصَا** (ا Tkh.) : **قَدْصَا** U. Tkh. (ا) : **قَدْصَا** (ا) Tkh. : **قَدْصَا** MB. Q.

1 m. **قَدْص** : **قَدْصَا** U. Ti.² (not Ash.) : **قَدْصَا** J.³ : **قَدْص**¹ U.

f. **قَدْصَا** : **قَدْصَا** U. Ti.² (not Ash.).

Plur. 3 m. f. **قَدْصِب** : **قَدْصِب** U. J.

2 m. f. **قَدْصِبَا** (ا Sal. Sp.) : **قَدْصِبَا** Ti.² J. Z.² (ا Tkh.) : **قَدْصِبَا** Al.² or **قَدْصِبَا** Al.²

¹ Village of Digalah, in the plain of Urmi.

² Paradigm form.

³ This variation is common in many districts in verbs **قَدْص**, as **قَدْصَا**.

1 m. f. **قَدَّص** (*pârqûkh*): **قَدَّص** (*pârqâkh*) U.: **قَدَّص** (û) Tkh., and esp. U.: **قَدَّص** Ti. Al. Sh. Ash.: **قَدَّص** Ti. Sh.: **قَدَّص** Al.: **قَدَّص** Q.

Future. **قَدَّص** **ه** **قَدَّص** *he will finish*: **قَدَّص** **ه** Al. K.: **قَدَّص** Al. Z. Sal. (even in **ق** and **ق** verbs) and sometimes U. K. [In Ash. there is no prefix except **ق** before **ه** or **ه**, as **قَدَّص** (*d' âthi*) *he will come*. So often in Ti. Z. Az. In Ti. Ash. **قَدَّص** *he arises*, **قَدَّص** *he descends*, prefixed to the verb as above makes the future, the proper personal affix being employed. **قَدَّص** is a verb not used in those districts. For the Tal future see § 46 under **قَدَّص**.] Conjugate like the First present.

Conditional. **قَدَّص** **ه** **قَدَّص** *he would finish*, etc., 3rd plur. **قَدَّص** **ه** (see Future). Or thus, contracted, in MB. Sal. Q. **قَدَّص**: **قَدَّص**: **قَدَّص**: **قَدَّص**: **قَدَّص**: **قَدَّص** (*pâr-qânâ*, but accented on the short *a*).

Habitual and historic present. **قَدَّص** **ه** *he finishes*, U. MB. Sp. and rarely Sal.: **قَدَّص** **ه** Tkh. Q. Sal.: **قَدَّص** Al. Z. (and often Sal. with **ق** and **ق** verbs): **قَدَّص** Ti. Ash. For **ه** see § 119.

Habitual imperfect. **قَدَّص** **ه** *he used to finish*, as above. Also contracted in MB. Sal. Q. like the Conditional.

Preterite (rarely used except in Al.). **قَدَّص** **ه** U. Z. (rarely Sal.) *he finished* [**قَدَّص** (Pthakha sound) = **قَدَّص** Sal., and Al. rarely = **قَدَّص** Al. = O.S. **قَدَّص** *he was before*, often used adverbially]. Not used in Ti. Ash.

Second present. **قَدَّص** **ه** *he is finishing*, or **قَدَّص** **ه**. See the substantive verb, § 29. The **ه** is much omitted in K., and before labials in U. It is almost always omitted in Ash. except

before **2** or **u** and often even then. Note **فَصَلِّ** U. but **فَصَلِّ** K. § 29, note 2.

Imperfect. Put **فَصَلِّ** or **فَصَلِّ** before the imperfect of § 29 (*he was finishing*). The second and first persons are often contracted to: 2. **فَصَلِّ** m. f.; 1. **فَصَلِّ** m. f.; Pl. 1. **فَصَلِّ** m. f. In Q. these have the force of the Second present tense. Or they are half contracted: 2. **فَصَلِّ** m. f.: 1. **فَصَلِّ** m. f.: Plur. 1. **فَصَلِّ** m. f. The 2. plur. is not contracted.

Preterite (he finished):

Sing. 3 m. **فَصَلِّ** or **فَصَلِّ** Plur. 3 m. f. **فَصَلِّ** U., or
K.¹ (rarely). with **فَصَلِّ** MB., or with
f. **فَصَلِّ**. **فَصَلِّ** K. Al. J. Sp. Z.

2 m. **فَصَلِّ**. 2 m. f. **فَصَلِّ** or
f. **فَصَلِّ** or with **فَصَلِّ** Ti., or **فَصَلِّ**
فَصَلِّ Ti. MB. Al. Z.

1 m. f. **فَصَلِّ**. 1 m. f. **فَصَلِّ** or with
فَصَلِّ Ti.

[The pronunciation of the Khwaṣa is like short *i*, except in K. Al. with **فَصَلِّ** verbs, and sometimes with others; see page 86.]

Second preterite. **فَصَلِّ** **فَصَلِّ** **فَصَلِّ** *he finished, or he was on the point of finishing* (rare in U., common in K. Al. Z.¹).

Perfect. **فَصَلِّ** **فَصَلِّ** *he has finished*: **فَصَلِّ** f. Plur. **فَصَلِّ** (**فَصَلِّ**) etc., as § 29.

Pluperfect. The above **فَصَلِّ** with the imperfect of § 29 (*he had finished*). Or contracted in the first and second persons: 2.

¹ Paradigm form.

ܩܕܝܫܐ m., ܩܕܝܫܐ f. : 1. ܩܕܝܫܐ m., ܩܕܝܫܐ f. Plur. 1. ܩܕܝܫܐ [the Zlama has nearly the second sound]. In Q. these have the force of the perfect. Or they may be half contracted, as ܩܕܫܐ ܩܕܝܫܐ. The 2nd plur. is not contracted.

Imperative. Sing. 2 m. ܩܕܫܐ finish ; f. ܩܕܫܐ. Plur. 2 m. f. ܩܕܫܐ (so O.S., but usually ܩܕܫܐ) or ܩܕܫܐ K. J. Al. Z. : ܩܕܫܐ Sal.

Infinitive. ܩܕܫܐ to finish.

§ 32. Formation of the tenses.

(1) *First present.* This is formed by joining the present participle in its various inflections to the personal pronouns, and by abbreviating them. [A present was formed in O.S. in the same way, and both the simple and the contracted forms were used. It was as follows (cf. the N.S. forms on page 81) :

Sg. 3 m. ܩܕܫܐ or ܩܕܫܐ	Pl. 3 m. ܩܕܫܐ or ܩܕܫܐ
f. ܩܕܫܐ or ܩܕܫܐ	f. ܩܕܫܐ or ܩܕܫܐ
2 m. ܩܕܫܐ or ܩܕܫܐ	2 m. ܩܕܫܐ or ܩܕܫܐ
f. ܩܕܫܐ or ܩܕܫܐ	f. ܩܕܫܐ or ܩܕܫܐ
1 m. ܩܕܫܐ or ܩܕܫܐ	1 m. ܩܕܫܐ or ܩܕܫܐ
f. ܩܕܫܐ or ܩܕܫܐ	f. ܩܕܫܐ or ܩܕܫܐ]

The N.S. contractions are not all the same as in O.S. Thus we have N.S. ܩܕܫܐ = O.S. ܩܕܫܐ, Zlama for Pthakha as very frequently, § 88 d. The contractions of 1 pl. are noteworthy, as preserving the ܣ of ܩܕܫܐ which the O.S. does not do. Probably ܩܕܫܐ and ܩܕܫܐ are from the feminine ܩܕܫܐ. [So in Digalah, in

the Urmi plain, we have one, perhaps two, fem. forms for masculine in the singular; see also § 50.] The other feminine plurals drop out. The syllable **ب** (or **پ**) is added for emphasis and is an O.S. particle = *indeed*, § 67. The Q. forms like **قَدِمْتُ** are contractions = **قَدِمْتُ** **قَدِمْتُ** the past for the present, as we see also in the imperfect contracted forms, and in the pluperfect which has the force of a perfect. The O.S. abbreviations like **تَجِيبُ** *thou art beautiful*, are not found in N.S.

(2) *Second present.* The substantive verb is added to the verbal noun with **ن** which takes Zlama, not Pthakha as it would in O.S., § 88 *i*. The **ن** of the substantive verb makes a diphthong with the preceding vowel sound. Thus **يَجِدُّن** **يَجِدُّن** = *he is in the act of finishing*, (*biprâqéli* accented on *â*).

(3) The *imperfect* similarly follows from the past of the substantive verb.

(4) The *preterite* is formed from the past participle, absolute state, by the addition of **د** and the pronominal affixes. The past participle, as in O.S., has both an active and a passive sense; in the N.S. preterite the latter appears. Thus **قَدِمْتُ** **قَدِمْتُ** *it is finished by me* = *I finished*, **تَجِيبُ** **تَجِيبُ** *that man was left by me* = *I left that man*. When the object, as it would be in English, (which is really the subject), is feminine, we should expect the participle to agree with it, and so when it is plural; and this is usually or very often the case, see § 50: as **تَجِيبُ** **تَجِيبُ** *he left my daughter* (*my daughter was left by him*): but the inverted sense has become so much attached to this form that this is not necessary. When the verb ends in **د**, **ن**, or **ز** the preposition **د** is omitted, as **تَجِيبُ** **تَجِيبُ** *he took*, **تَجِيبُ** **تَجِيبُ** *thou saidst*. In J. it is usually omitted in all verbs; in O.S. it is not omitted. The pronunciation is usually with short *i*, even in words containing **د**, **ن**, etc. (p. 11); but in K. Al. **د** verbs

are pronounced with Khwaṣa, and in a phonetically spelt MS. of the Alqosh dialect, 200 years old, other verbs are written so as to be pronounced with long *i*. Even now in some parts of K. there is a tendency to do so, especially in verbs with medial **ܐ**. When the object is included in the verb, as in § 50, Khwaṣa is universally retained.

That this is the origin of this tense is seen also (a) from the way in which the (English) object is expressed when a pronoun, see § 50: the personal pronouns are inserted, not the usual objective affixes, as **ܡܚܝܝܠܐ ܕܝܗܝܐ** *he killed thee (thou wast killed by him)*.—(b) by the use of these forms in O.S. instead of the past tense. Thus **ܡܚܝܝܠܐ ܕܝܗܝܐ** *the good (God) who hath taken care for our lives* (Collect at Nocturns). So **ܐܝܬܝܢ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** *make thy peace to dwell in thy people whom thou hast chosen* (Anthems at the end of Baptismal Service): **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** *let any who has not received baptism depart* (Expulsion of Catechumens in the Liturgy). See also St Luke xxiii. 15, 41, 2 Cor. v. 10 Pshitta, and Rev. xvii. 7 etc.—(c) by the use of the second preterite, especially in K., as **ܡܚܝܝܠܐ ܕܝܗܝܐ** (see above).—(d) by the use of the participle alone in K. Al., in either an active or a passive sense, as **ܡܚܝܝܠܐ** *the man was left*, more rarely *the man left*: **ܡܚܝܠܐ ܕܝܗܝܐ** *the bull has got loose*: **ܡܚܝܠܐ ܕܝܗܝܐ** *that woman was killed there*: **ܡܚܝܠܐ ܕܝܗܝܐ ܕܝܗܝܐ** (not **ܡܚܝܠܐ**) *those men were taken there and killed*. So very frequently in O.S. both actively and passively, as **ܡܚܝܠܐ ܕܝܗܝܐ** *peace dwelt in it* (Martyrs' Anthem, Tues. morn.): **ܡܚܝܠܐ ܕܝܗܝܐ** *the sea could not* (id.): **ܡܚܝܠܐ ܕܝܗܝܐ** *he quickened Adam who had perished*, (id. Tues. even.) **ܡܚܝܠܐ ܕܝܗܝܐ** *and above them was placed an altar* (id.): **ܡܚܝܠܐ ܕܝܗܝܐ** *death which held us in our sins* (First Fri. even., First anthem) [notice here the objective **ܕܝܗܝܐ**

in the N.S. manner when the pronominal affixes are not inserted in the verb, § 50]: **מִי יִשְׁלַח מִנְּךָ** *who can repay the grace?* (id.): **כְּכִתּוּב** *as it is written* (the Nicene Creed): **וְהַכֹּהֵן יִקַּח** *and then let the priest take the horn of oil from the hands of him that holds it* (Baptismal rubric): notice the **קַח** as above. So Rev. xix. 9, and elsewhere frequently. In O.S. this use of the participle in an active sense appears to be confined to certain verbs.

(5) The *perfect* and *pluperfect* use the definite state of the past participle with the substantive verb.

(6) *Imperative*. The O.S. forms are used, except the fem. pl. The more common O.S. form **מַעֲשֵׂה** m. pl. gives way to the variant, less common in O.S., **מַעֲשֵׂה**, for the termination of which the Eastern copies of Bar Hebraeus' grammar (chap. ix. § 4) and Bar Zu'bi give Rwaṣa, not Rwakha. We must notice that in N.S. all except **ל** verbs (§ 42) and a few **א** verbs in Z. (§ 38) make the imperative in **ו**; thus **אָמַר** N.S. = **אָמַרְךָ** O.S. *say*. This leads to a simplification in grammar. [So **רָץ** *to run*, = O.S. irregular verb **רָצָה**, is in N.S. quite regular. Imper. **רָצֵה** = O.S. **רָצֵהְךָ** or **רָצֵהְךָ**. This verb is not used in Ti.]

(7) The other persons of the imperative are expressed by the first present tense; see § 51 (10).

(8) *Subsidiary tenses* may be formed by **יִשְׁלַח**, as **יִשְׁלַחְךָ** *he will be finishing* (rare): **יִשְׁלַחְךָ** *he will have finished* (not common): **יִשְׁלַחְךָ** *he would have finished* (common). So **יִשְׁלַחְךָ** *if he shall have finished*, §§ 60—62.

(9) The personal pronouns may always be prefixed to the tenses,

or may follow them for emphasis. So in O.S. ܐܝܬܝ ܕܐܝܬܝ *I go* = N.S. ܐܝܬܝ ܕܐܝܬܝ (§ 46) Gen. xv. 2.

(10) The *Conditional* is like O.S., with the addition of ܕܐ. Thus Ps. cxxiv. 3, ܕܐܝܬܝ ܕܐܝܬܝ O.S. = ܕܐܝܬܝ ܕܐܝܬܝ *they would have swallowed us up*.

§ 33. *The verb used negatively.*

Not is expressed by ܕܐ or ܕܐ (see § 67). It will be observed that ܕܐ (almost always) and ܕܐ (except Al.) are omitted with the negative, but not ܕܐܝܬܝ.

First present. ܕܐܝܬܝ ܕܐܝܬܝ *he does not finish.*

ܕܐܝܬܝ ܕܐܝܬܝ *let him not finish*, and so in subjoined clauses.

Future. ܕܐܝܬܝ ܕܐܝܬܝ : ܕܐܝܬܝ ܕܐܝܬܝ Ti.¹ (rarely U.): ܕܐܝܬܝ ܕܐܝܬܝ¹ Al. *he will not finish.*

Conditional. ܕܐܝܬܝ ܕܐܝܬܝ or ܕܐܝܬܝ ܕܐܝܬܝ MB. Q., or (in subjoined clause) ܕܐܝܬܝ ܕܐܝܬܝ *he would (should) not finish* Always in Al. ܕܐܝܬܝ ܕܐܝܬܝ¹.

Habitual present. ܕܐܝܬܝ ܕܐܝܬܝ : ܕܐܝܬܝ ܕܐܝܬܝ Al.¹ *he does not finish.*

Habitual imperfect. ܕܐܝܬܝ ܕܐܝܬܝ : ܕܐܝܬܝ ܕܐܝܬܝ : ܕܐܝܬܝ ܕܐܝܬܝ Al.¹ *he used not to finish.*

Preterite. ܕܐܝܬܝ ܕܐܝܬܝ *he did not finish.* For variations of the particle see p. 82.

Second present. ܕܐܝܬܝ ܕܐܝܬܝ (ܕܐ Al.¹, rare) *he is not finishing.*

Imperfect. ܕܐܝܬܝ ܕܐܝܬܝ U. ܕܐܝܬܝ ܕܐܝܬܝ ܕܐܝܬܝ Tk. Al.¹ etc. (ܕܐ Ti.¹) *he was not finishing.*

¹ Paradigm form.

Preterite. **כִּן כְּבִישׁ לֹא** *he did not finish*, **כִּן כְּבִישׁ** K. (rare).

Second preterite. **כִּן כְּבִישׁ לֹא שָׁמַע** *he did not finish*.

Perfect. **לֹא כָּמַד כְּבִישׁ (כִּן Al.)** *he has not finished*.

Pluperfect. **כִּן שָׁמַע לֹא כְּבִישׁ** U., **כִּן שָׁמַע לֹא כְּבִישׁ** Tkh. (כִּן Ti.) *he had not finished*.

Imperative. **כִּן כְּבִישׁ** or **כִּן כְּבִישׁ** *do not finish* (see § 59).

The above table applies equally to the second conjugation.

§ 34. *The passive* of transitive verbs of both conjugations is formed by the addition of the past participle to the various tenses of **כָּנַח** *to remain*, for the conjugation of which see § 39.

Examples: **כָּנַח לֹא כָּמַד** *he was taken*: **כָּנַח לֹא כָּמַד** *she is being left*.

More rarely it is expressed by **כָּנַח** *to come*; thus, **כָּנַח לֹא כָּמַד** *he came to killing = he was killed*.

Often the passive is expressed merely by the past participle, alone in K., or with the substantive verb both in K. and U. Thus **כָּנַח לֹא כָּמַד** = *he was killed*, or *he has killed*. In O.S. also this construction often replaces a passive verb; thus, **כָּנַח לֹא כָּמַד** *may our prayer be heard*. **כָּנַח** and **כָּנַח** may rarely be used in the past part., **כָּנַח לֹא כָּמַד** *there is made reference = reference is made*: **כָּנַח לֹא כָּמַד** *a change was made*. The verb **כָּנַח** is not much used in Ti. for the passive, and hardly at all in Tkh. Ash. For the past tense passive they will say **כָּנַח לֹא כָּמַד** *those men were seen*: **כָּנַח לֹא כָּמַד** *she was seen* (p. 86) [for the verb, see § 42]. For other tenses a periphrasis is generally made with the active voice.

ܩܕܝܫ is also used with past participles in the sense of *to be* or *remain* or *become*, as **ܩܕܝܫܐ ܡܢ ܬܝܪܐ** *be avoiding evil*; and, especially in K. Z., for the simple substantive verb.

Possibility is often expressed by **ܐܢܝܐ** K. or **ܐܢܝܐ** U., as **ܐܢܝܐ ܕܝܬܝܐ** K. *if it can be subtracted*. So **ܐܢܝܐ ܕܝܬܝܐ** (or **ܐܢܝܐ** § 46) U. *it cannot be subtracted*, § 29 (10, 18).

§ 35. *Second Conjugation. First division. Zqapa verbs.*

ܡܩܕܝܫ *to save, or finish* tr. (= O.S. **ܡܩܕܝܫ** but in another sense). For the Mim see below.

Present participle. Sing. **ܡܩܕܝܫܐ** m., **ܡܩܕܝܫܐ** f.; Pl. **ܡܩܕܝܫܐ** m. f. Al. Z. K. MB. Sh.; or **ܡܩܕܝܫܐ** etc. U. Sp., or **ܡܩܕܝܫܐ** etc. Sal. Q. Gaw. J. (Zlama either sound) = O.S. Sing. **ܡܩܕܝܫܐ** m., **ܡܩܕܝܫܐ** f.; Pl. **ܡܩܕܝܫܐ** m., **ܡܩܕܝܫܐ** f.

Past participle (abs. state). Sing. **ܡܩܕܝܫܐ** m., **ܡܩܕܝܫܐ** f.; Pl. (K. etc.) **ܡܩܕܝܫܐ**. [In U. etc. Mim silent.] = O.S. Sing. **ܡܩܕܝܫܐ** m., **ܡܩܕܝܫܐ** f.; Pl. **ܡܩܕܝܫܐ** m., **ܡܩܕܝܫܐ** f. See § 50.

(*Def. state.*) Sing. **ܡܩܕܝܫܐ** m., **ܡܩܕܝܫܐ** Ti. U., or **ܡܩܕܝܫܐ** Sp. Tkh. Sal. f.; Pl. **ܡܩܕܝܫܐ** m. f. = O.S. Sing. **ܡܩܕܝܫܐ** m., **ܡܩܕܝܫܐ** f.; Pl. **ܡܩܕܝܫܐ** m., **ܡܩܕܝܫܐ** f. [In U. etc. Mim silent.]

Imperative. Sing. **ܩܕܝܫ** m., **ܩܕܝܫܐ** f.; Pl. **ܩܕܝܫܐ** or **ܩܕܝܫܐ** U. In Sal. Q. Gaw. we have **ܩܕܝܫܐ**, **ܩܕܝܫܐ**, **ܩܕܝܫܐ** (Sal.). In K. MB. we have **ܩܕܝܫܐ**, **ܩܕܝܫܐ**, **ܩܕܝܫܐ** (or **ܩܕܝܫܐ**). In O.S. **ܩܕܝܫܐ**, **ܩܕܝܫܐ**, **ܩܕܝܫܐ** (or **ܩܕܝܫܐ**), **ܩܕܝܫܐ** (or **ܩܕܝܫܐ**).

Verbal noun. **ܩܕܝܫܐ**: **ܩܕܝܫܐ** Sal. Q. Gaw., or **ܩܕܝܫܐ** Sal. [In U. etc. Mim silent.]

Notes. (1) The tenses follow as in the first conjugation. Thus the preterite is **ܠܡܥܕܗܝܢ** *he saved*. The infinitive is **ܠܡܥܕܗܝܢ** K., **ܠܡܥܕܗܝܢ** U. and often Al., **ܠܡܥܕܗܝܢ** Sal. Q. Gaw. **ܥ** is not prefixed to the verbal noun in the second present and imperfect; but see § 37, note 6. Future in Al. Z., **ܝܡܥܕܝܢ**.

(2) This and the next division correspond to the O.S. Pa'el. But the Pthakha on the first radical is strengthened to Zqapa, perhaps by way of compensating for a Dagesh, as the East Syrians dislike doubling a letter. See also § 87 c.

(3) The N.S. past participle differs from the O.S. by the insertion of **ܐ**. See § 89.

(4) The verbal noun also is quite unlike O.S.; though it has its counterpart in other Aramaic dialects (Nöld. § 101).

(5) The Mim prefixed to this conjugation is silent in U. Sal. Sp. Q. Gaw. and usually J. In Al. the form **ܝܡܥܕܝܢ** (= **ܝܡܥܕܝܢ**) is pronounced as one word, with one Mim. The Mim is never prefixed to verbs beginning with **ܡܡ**; thus **ܡܡܥܕܝܢ** *to growl*, not **ܡܡܡܥܕܝܢ**; so **ܡܡܥܕܝܢ** *to smell* (O.S. **ܡܡܥܕܝܢ**). Causatives, whether triliteral or quadriliteral, and all verbs from Aph'el, have Mim already, and do not take a second: as **ܡܡܥܕܝܢ** *to love* (root **ܡܡܥܕ**, cf. **ܡܡܥܕܝܢ** *love*, O.S. and N.S.): **ܡܡܥܕܝܢ** *to cause to be killed*. The same is the case with **ܡܡܥܕܝܢ** U. = **ܡܡܥܕܝܢ** K. = **ܡܡܥܕܝܢ** K. = **ܡܡܥܕܝܢ** Al. = O.S. **ܡܡܥܕܝܢ** (root **ܡܡܥܕ**) *to carry*, where the **ܕ** and **ܡ** take the place of **ܡܡ**, § 45. In the verb **ܡܡܥܕܝܢ** *to honour*, the **ܡܡ** is always retained in U. etc. though not in the cognate **ܡܡܥܕܝܢ** *to weight*. Perhaps we have here the influence of **ܡܡܥܕܝܢ** *reverend* (O.S. **ܡܡܥܕܝܢ**). It is also retained in **ܡܡܥܕܝܢ** *faithful* (O.S. **ܡܡܥܕܝܢ**), **ܡܡܥܕܝܢ** *merciful*.

The Mim in the imperative in K. is an instance of false analogy.

(6) If a verb is conjugated according to both conjugations, it is usually intransitive in the first, and transitive in the second, as **فَلِي** *to go out*, **مَفْلِي** *to put out*. We may often distinguish them by the second radical being soft in the first, hard in the second conjugation: as **وَي** *to buy* (1), **مَوَي** *to sell* (2); but there are exceptions, see §§ 94, 95.

(7) Frequently a verb follows the first conjugation in K., the second in U., as **فَعِي** K. *to command* = **مَفَعِي** U.

(8) The imperfect and pluperfect are often contracted as in the first conjugation, as **شَو** **مَفَعَدِي** = **شَو** **مَفَعَدِي** *I was saving*.

(9) We may take as an instance of the difference between the two conjugations **بَذَبْ** *blessed*, a first conjugation form (but the other parts of the verb are not used) and **مَبَذَبْ** *blessed*, from **مَبَذَب** 2 conj. *to bless*. The latter has reference to an agent, the former merely to a state of blessedness. A man visiting another on a feast day says **بَذَبْ شَو جَدِي** *may your feast be blessed*; but **جَدِي لَمَبَذَبْ** *I have come (came) to bless your feast*.

(10) Many verbs express an English copula and adjective, or a passive, as **مَسِيد** U. *to be cold* (as a person): **حَمِيد** *to be baptized* (cf. **مَحَمِيد** *to baptize*): **حَمِيد** Al. *to be fulfilled*.

§ 36. *Second Conjugation. Second division. Pthakha verbs.*

مَسِيل *to wash* (so O.S.).

Present participle. Sing. **مَسِيل** m., **مَسِيل** f.; Pl. **مَسِيل** m. f. K. MB. Sh. Al. Z., (so O.S. but pl. **مَسِيل** m.) or **مَسِيل**, **مَسِيل**, **مَسِيل** U., or **مَسِيل**, **مَسِيل**, **مَسِيل** Q. Sal. Gaw. J.

Past participle (abs. state). **مَسِيل**, **مَسِيل**, **مَسِيل** K. etc., or **مَسِيل**, **مَسِيل** [for Pl. see § 50] U. Q. Sal. Gaw. J.

(Def. state.) مَسْهَلًا, مَسْهَلًا (Ti.), مَسْهَلًا K.: مَسْهَلًا, مَسْهَلًا (Sal. Sp.), مَسْهَلًا U. etc. = O.S. مَسْهَلًا etc.

Imperative. Sing. مَسْهَلْ m., مَسْهَلْ f.; Pl. مَسْهَلُوا (or مَسْهَلُوا?) m. f. U., or مَسْهَلْ, مَسْهَلْ, مَسْهَلُوا (Sal.) Q. Sal. Gaw. J., or مَسْهَلْ, مَسْهَلْ, مَسْهَلُوا (or مَسْهَلُوا) K. MB. = O.S. مَسْهَلْ, مَسْهَلْ, مَسْهَلُوا (or مَسْهَلُوا) (or مَسْهَلُوا).

Verbal noun. مَسْهَلًا K. etc. (Mim silent U.), مَسْهَلًا Sal. Q. Gaw., or مَسْهَلًا Sal.

The tenses follow as before: the *First present* is given in full.

	K. MB. Sh. Al. Z.	U. Sp.	Q. Sal. Gaw. J.
S. 3 m.	مَسْهَلُ	مَسْهَلُ	مَسْهَلُ
f.	مَسْهَلُ	مَسْهَلُ	مَسْهَلُ
2 m.	مَسْهَلَا	مَسْهَلَا	مَسْهَلَا
f.	مَسْهَلَا	مَسْهَلَا	مَسْهَلَا
1 m.	مَسْهَلِي	مَسْهَلِي	مَسْهَلِي
f.	مَسْهَلِي	مَسْهَلِي	مَسْهَلِي
Pl. 3 m. f.	مَسْهَلُوا	مَسْهَلُوا	مَسْهَلُوا
2 m. f.	مَسْهَلُوا	مَسْهَلُوا	مَسْهَلُوا
1 m. f.	مَسْهَلُوا	مَسْهَلُوا	مَسْهَلُوا

For variations in the terminations see page 81.

Thus are conjugated all trilaterals of the second conjugation with Pthakha, among which are many causatives, as مَسْهَلُ to raise, from مَسْهَلُ (but مَسْهَلُ to lift, from مَسْهَلُ is of the first division). In the K. forms the half vowel often drops altogether, as مَسْهَلُ I love = مَسْهَلُ U. The first Zlama in the Q. Sal. Gaw. J. forms is often

lengthened to long Zlama. It is usual to write the verbal noun of this division with Rwaṣa, of the first division with Rwakha.

§ 37. *Second Conjugation. Third division. Quadriliterals.* **ܡܬܝܕܐ ܕܒܝܕܐ ܕܐܚܐ.**

ܡܬܝܕܐ *to cause to be killed* (so O.S.).

	U. Sp. MB. Sh.	Sal. Q. Gaw. J.	K. Al. Z.
<i>Pres. part.</i> S. m.	ܡܬܝܕܐ	ܡܬܝܕܐ	ܡܬܝܕܐ
f.	ܡܬܝܕܐ	ܡܬܝܕܐ	ܡܬܝܕܐ
Pl. m. f.	ܡܬܝܕܐ	ܡܬܝܕܐ	ܡܬܝܕܐ
<i>Past part. (abs. state)</i> S. m.	ܡܬܝܕܐ	ܡܬܝܕܐ	ܡܬܝܕܐ
f.	ܡܬܝܕܐ	ܡܬܝܕܐ	ܡܬܝܕܐ
Pl. m. f.	see § 50.	ܡܬܝܕܐ	ܡܬܝܕܐ
<i>(Def. state)</i> S. m.	ܡܬܝܕܐ	ܡܬܝܕܐ	ܡܬܝܕܐ
f.	ܡܬܝܕܐ ¹	ܡܬܝܕܐ ¹	ܡܬܝܕܐ ¹
Pl. m. f.	ܡܬܝܕܐ	ܡܬܝܕܐ	ܡܬܝܕܐ
<i>Imp.</i> S. m.	ܡܬܝܕܐ	ܡܬܝܕܐ	ܡܬܝܕܐ
f.	ܡܬܝܕܐ	ܡܬܝܕܐ	ܡܬܝܕܐ
Pl. m. f.	ܡܬܝܕܐ	ܡܬܝܕܐ ²	ܡܬܝܕܐ
<i>Verbal noun</i>	ܡܬܝܕܐ	ܡܬܝܕܐ ³	ܡܬܝܕܐ

The tenses follow as before.

Notes. (1) Quadriliterals, not causatives or beginning with ܡ, are of the form **ܡܬܝܕܐ** *to reconcile*, but follow the above.

(2) All quadriliterals have Pthakha on the first radical unless

¹ ܡܬܝܕܐ Sp. Sal., ܡܬܝܕܐ Ti.

² ܡܬܝܕܐ Sal.

³ Or ܡܬܝܕܐ Sal.

the second radical be **o**, when Zqapa is substituted, as **مَعْنِي** to beseech, § 7, but this makes no difference in the conjugation. In these verbs in the past participle etc. one Wau may be omitted: as **مَعْنِي**.

(3) For first conjugation quadriliterals see § 46.

(4) Some verbs have more than four letters; these follow the above conjugation.

(5) In K. Al. when the second letter is **ا** or a weak consonant, the euphonic vowel which it would take is dropped, as **مَجْدِي** Al. *prepare ye*. So with **مَدْعِي** to believe, **مَدْعِي** to cause to enter, in K. and **مَدْعِي** to discipline, in all districts; e.g. **مَدْعِي** (mô-rin) *I cause to enter*, **مَدْعِي** punished. This is the case especially with causatives of **ا**, **ا** verbs, as **مَدْعِي** to feed, **مَدْعِي** to have baked. Yet we have **مَدْعِي** Al. *she informs*, from **مَدْعِي** (= **مَدْعِي** K. U., causative of **مَدْعِي** to know).

(6) In the tenses **ا** is sometimes added to the verbal noun in Al. as **مَدْعِي** he was causing to be killed.

§ 38. Regular Variations from the above verbs.

The variations are due as in O.S. to certain weak letters being in the root; but **ا** verbs now present no irregularities, nor yet those which in N.S. have the second and third radicals the same.

{	Verbs ا .	مَدْعِي مَدْعِي مَدْعِي
	Verbs ا .	مَدْعِي مَدْعِي مَدْعِي

These verbs may be taken together. The variations are due to **ا** becoming **ا**, and in some cases to a metathesis taking place. We must notice that in N.S. **ا** and **ا** can, but in O.S. (except in a few

words like ܐܢܝܢ) cannot, stand at the beginning of a word without a vowel. When vowelless they have no sound.

ܐܒܕ or ܐܒܕ to bind.

Verbal noun with ܐ, ܐܒܕܐ

U. Q. Sal. Gaw. ܐܒܕܐ Ti. MB. Sh. Al. Ash.

Pret. ܐܒܕܐ (ܐ U. ܐ K.)

ܐܒܕܐ Al. and sometimes Tkh.

Imp. ܐܒܕܐ: ܐܒܕܐ Al. (Pl.

in Al.: ܐܒܕܐ or ܐܒܕܐ). The Sing. in Z. in some verbs has no Wau, as: ܐܒܕܐ say.

Past part. ܐܒܕܐ: ܐܒܕܐ

Al. Tkh.

ܐܒܕܐ to be long.

ܐܒܕܐ U. Ash. (also ܐܒܕܐ Ash.)

MB. Sh.: ܐܒܕܐ Al.

ܐܒܕܐ: ܐܒܕܐ Al. Tkh.

ܐܒܕܐ: ܐܒܕܐ Al.

ܐܒܕܐ: ܐܒܕܐ Al. Tkh.

But a few verbs only have one form of verbal noun. ܐܒܕ (but see § 46) to go, ܐܒܕܐ to eat, ܐܒܕܐ to say (in Al. and sometimes in K. to speak or tell), ܐܒܕܐ to come (see § 46), ܐܒܕܐ to know (see § 46), ܐܒܕܐ to curdle Sp., only make ܐܒܕܐ, ܐܒܕܐ etc.

In some there is a metathesis in the First present tense, as ܐܒܕܐ or ܐܒܕܐ I learn (§ 46). In Sp. this arrangement even extends to verbs ܐܒܕ as ܐܒܕܐ (médî) = ܐܒܕܐ they are baptized.

Many of these verbs have ܐ in one district, ܐ in another: as ܐܒܕܐ (or ܐܒܕܐ) U. = ܐܒܕܐ MB. as O.S. to bake, ܐܒܕܐ U. K., O.S. = ܐܒܕܐ Al. to sit (ܐ N.S., ܐ O.S.).

The only second conjugation verbs ܐܒܕ or ܐܒܕ are ܐܒܕܐ to be

peaceful or *tame* K., *entrust* Al.: **مَدَّ** to *reverence* (retaining **م** always), and a few quadriliterals, as **مَذَّ** U. (**ذ** K.) to *be numb*, **مَذَّو** to *be cheap*, **مَذَّج** to *be a widow* or *widower*, **مَذَّج** to *tumble over*, **مَذَّج** Sp. (= **مَذَّج** K.) to *be muddy* or *broken*, **مَذَّج** to *be shy*, **مَذَّج** to *be heavy*. These are regular.

Verbs **ف** and **د** of the first conjugation may in the Future colloquially drop Zqapa in U. (not K.), as **لَا نَأْج** we will not come, **لَا يَأْج** he will not dwell, **لَا يَأْج** they will not go; but not **لَا يَأْج** etc., where too many consonants intervene between the vowels. So **جَأْج** Al. Z. = **جَأْج** Sal. = **جَأْج** he says.

§ 39. Verbs **د** or **د**.

The O.S. verbs **د** (o non-consonantal) and **د** correspond to this class, as the present participles are of the form **دَاز** from **دَاز** (**د**) to *rise up*, **دَاز** from **دَاز** (**د**) to *bow*. These classes are called by the Eastern Syrians respectively **دَاز** and **دَاز** and **دَاز**. We must however notice that O.S. **دَاز** = N.S. **دَاز** bowed.

Example. **دَاز** to remain (so O.S.; **دَاز** is the past tense).

Pres. part. Sing. **دَاز** (in U. Zlama usually feeble) or **دَاز** K. m.; **دَاز** f.; Pl. **دَاز** m. f.

Past part. (abs. state). Sing. **دَاز** m., **دَاز** f.; Pl. (K.) **دَاز** m. f.

(*Def. state.*) Sing. **دَاز** m., **دَاز** f.; Pl. **دَاز** m. f.

Imperative. **دَاز** (Rwaṣa in O.S. **د** verbs: but Rwakha in O.S. **د** verbs as **دَاز**).

The *First present* thus is: **قَيَّ** (قَيِّ): **قَيَّ**: **قَيَّ**: **قَيَّ**: **قَيَّ**: **قَيَّ**: **قَيَّ**: **قَيَّ**: **قَيَّ**: **قَيَّ**.

In the second present **ت** is commonly omitted in this verb, which is used to form the passive voice of other verbs, § 34.

In Z. in some verbs the Alap remains in the preterite, as **دَبَب** (*d'îrî*) *I returned*, from **دَبَب**.

Several verbs whose second radical is silent are conjugated similarly. Such are: **دَك** to look intently (so O.S. **دَك**, Barbahlul): **دَك** Al. to hire (O.S. **دَك**. So **دَك** Al. a hired servant): **دَك** K. to dawn, see § 46 (O.S. **دَك**): **دَك** (as O.S.), or **دَك** K. to bear witness: **دَك** (also **دَك**) Al. Bo. to understand = **دَك** K., O.S. (= **دَك** U. p. 102): **دَك** awake, find out about, feel pain (O.S. **دَك** to feel): **دَك** to light a fire (O.S. **دَك**): **دَك** to shake (O.S. **دَك**. In N.S. **دَك** to disturb, is also used). See also § 40.

Second conjugation verbs **د**, or **د**, as **د** Al. to borrow (= **د** U. So **د** debt, Pers.): **د** to help, Pers., (so **د** help) are regular. So also **د** K. to pour in grease (= **د** U. § 46 = **د** O.S.); **د** K. (= **د** U.) = **د** Chald. to defile (putting milk in lenten food gives the idea) [hence **د** a summer pasturage for making butter etc.].

We may notice **د** Ti. to bathe (= **د** U. Tkh.) which retains both Pe's. This is an **د** verb, while the corresponding O.S. is **د**, **د**; but **د** = washing and rubbing down in the bath O.S. [In U. this verb is used of women only, **د** being used of men.] So some others, § 81 (5).

§ 40. Verbs with middle **د**.

These are like the preceding, or else are regular. But in the

preterite **حَبَّ** is nearly always silent. Thus **حَبَّ** U. = **حَبَّ** Al. K. *they bear*, from **حَبَّ** *to bear*; Pret. **حَبَّبَ** *I bore*. The noun denoting the agent [§ 77] is **حَبَّانٌ** U. **حَبَّانٌ** K. *one who carries or bears*. The action is **حَبَّ** U. **حَبَّ** K. *bearing*. So **حَبَّ** U., or more commonly **حَبَّ** U. K. *bearing*.

The verb **حَبَّ** and perhaps others in § 39 may also be conjugated thus.

§ 41. Verbs **حَبَّ** and **حَبَّ**.

In the First present tense, **ح** and **ب**, if they have no vowel, form a diphthong with Zqapa, as **حَبَّ** *I leave* (*shô-qin*).

In the first conjugation imperative, the **ح** is usually, **ب** sometimes, dropped. Thus from **حَبَّ** *to leap*, **حَبَّ** U. K., but **حَبَّ** sometimes in U.; **حَبَّ** *leave*, is *shûq* usually in K., *shwûq* usually in U.: **حَبَّ** *to pass or to enter*, does not drop **ب**: **حَبَّ** *to do*, never except in Al.

Verbs **حَبَّ** of the second conjugation have Pthakha in U. Q. etc. Zqapa in K., as **حَبَّ** U., **حَبَّ** K. *to happen*, § 87 c. (For **حَبَّ** K., **حَبَّ** U., see § 63.) These verbs are like **حَبَّ**, but in K. do not take even a half-vowel; thus **حَبَّ** *thou joinest* (*mzôgit*) K.

For **حَبَّ** *to be drunk*, and **حَبَّ** *to spread* (always Zqapa), see **حَبَّ** verbs, § 42; for **حَبَّ** *to bubble up*, **حَبَّ** *to be satisfied*, **حَبَّ** *to dye* (all **ب**), see **حَبَّ** verbs, § 44.

§ 42. Verbs **حَبَّ**. **حَبَّ**.

First Conjugation. **حَبَّ** *to reveal*.

Present participle. Sing. ܐܬܝܢ m., ܐܬܝܢܐ f.; Pl. ܐܬܝܢ m. f. (= O.S. ܐܬܝܢ). In U. Sp. Sal. with first, in J. K. Al. Z. MB. Sh. with second Zlama sound. (So below wherever Lamadh has long Zlama.)

Past participle (abs. state). Sing. ܐܬܝܢ m., ܐܬܝܢܐ f.; Pl. (K.) ܐܬܝܢ m. f. (see § 50). = O.S. Sing. ܐܬܝܢ m., ܐܬܝܢܐ f.; Pl. ܐܬܝܢ m., ܐܬܝܢܐ f.

(*Def. state.*) Sing. ܐܬܝܢ U. K., or ܐܬܝܢܐ Ti. MB., or ܐܬܝܢܐ Tkh. m., ܐܬܝܢܐ f.; Pl. ܐܬܝܢ, ܐܬܝܢܐ or ܐܬܝܢܐ. = O.S. Sing. ܐܬܝܢ m., ܐܬܝܢܐ f.; Pl. ܐܬܝܢ m., ܐܬܝܢܐ f.

Imperative. Sing. ܐܬܝܢ m., ܐܬܝܢܐ f.; Pl. ܐܬܝܢ m. f., K. MB. Sh. as O.S. (but O.S. f. ܐܬܝܢܐ is wanting). In U. Q. Sal., Sing. ܐܬܝܢ m. f.; Pl. ܐܬܝܢܐ m. f. (Q. Sal.).

Verbal noun. ܐܬܝܢ, or ܐܬܝܢܐ U. Sal. Q. Gaw.

From these the tenses follow as before. We may notice :

The first present.

S. 3 m. ܐܬܝܢ or ܐܬܝܢܐ U. J.

f. ܐܬܝܢܐ or ܐܬܝܢܐ U. J.

2 m. ܐܬܝܢ (Q. Tkh.), ܐܬܝܢܐ U. Tkh. (Q.), ܐܬܝܢܐ Tkh.

(the long Zlama of Tau has the first sound) or ܐܬܝܢܐ Q. MB.

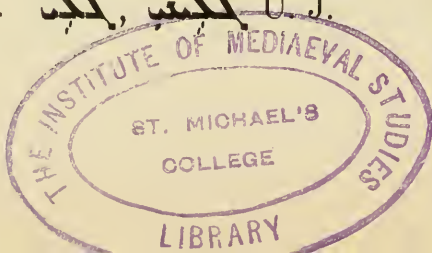
f. ܐܬܝܢܐ (Q. Tkh.), ܐܬܝܢܐ U. Tkh. (Q.), ܐܬܝܢܐ Tkh.,

ܐܬܝܢܐ Q. MB. or ܐܬܝܢܐ Al.

1 m. ܐܬܝܢ or ܐܬܝܢܐ U. Ti. Sh. (common).

f. ܐܬܝܢܐ or ܐܬܝܢܐ U. Ti. (common), or ܐܬܝܢܐ Al.

Pl. 3 m. f. ܐܬܝܢ, ܐܬܝܢܐ U. J.



2 m. f. **كَلَمَهُ** (Sal.), or **كَلَمَهُ** Ti. (Tkh.), or
كَلَمَهُ Al.

1 m. f. **كَلَسَ** : **كَلَسَ** U. : **كَلَسَ** Ti. Al. Sh. Ash. : **كَلَسَ** Ti.
 Sh. : **كَلَسَ** U. Tkh. : **كَلَسَ** Q. : **كَلَسَ** Al.

[The O.S. contracted forms are given for comparison : Sing. **كَلَسَ** :
كَلَسَ : **كَلَسَ** : **كَلَسَ** ; Pl. **كَلَسَ** : **كَلَسَ** :
كَلَسَ : **كَلَسَ** .]

Second present. **يَكْلِمُ** he is revealing etc. ; or in Sal.
يَكْلِمُ etc. ; in Gaw., Sing. **يَكْلِمُ** : **يَكْلِمُ** : **يَكْلِمُ** :
يَكْلِمُ : **يَكْلِمُ** : **يَكْلِمُ** ; Pl. **يَكْلِمُ** (or **يَكْلِمُ**) :
يَكْلِمُ : **يَكْلِمُ** .

Infinitive. **يَكْلِمُ** ; or often **يَكْلِمُ** U. Q. Sal. Gaw.

Second Conjugation. First division.

يَكْتُمُ to hide.

Present participle. Sing. **يَكْتُمُ** m., **يَكْتُمُ** f. ; Pl. **يَكْتُمُ** K.
 MB. Sh. Al. Z. In U. Mim is silent. In Q. Sal. Gaw. J. **يَكْتُمُ** etc.
 [For the Zlama under Shin see above § 42.] O.S. **يَكْتُمُ** : **يَكْتُمُ** :
يَكْتُمُ : **يَكْتُمُ** .

Past part. (abs. state). Sing. **يَكْتُمُ** m., **يَكْتُمُ** f. (Mim
 silent as above) ; Pl. **يَكْتُمُ** (for U. see § 50). = O.S. **يَكْتُمُ** :
يَكْتُمُ : **يَكْتُمُ** .

(*Def. state.*) Sing. **يَكْتُمُ** m., **يَكْتُمُ** U. Ti., or **يَكْتُمُ** Sp.

Tkh. Sal.; Pl. **ܡܝܡܝܬܐ** (Mim silent in U. etc.). Also in Al. as O.S.

ܡܝܡܝܬܐ : **ܡܝܡܝܬܐ**.

Imperative. Sing. **ܡܝܡܝܬܐ** m. f., Pl. **ܡܝܡܝܬܐ** U.; or **ܡܝܡܝܬܐ**, **ܡܝܡܝܬܐ** Sal. Q. Gaw. (Sal.); or Sing. **ܡܝܡܝܬܐ** m., **ܡܝܡܝܬܐ** f., Pl. **ܡܝܡܝܬܐ** K. Sh. MB. In O.S. **ܡܝܡܝܬܐ** : **ܡܝܡܝܬܐ** : **ܡܝܡܝܬܐ** : **ܡܝܡܝܬܐ**.

Verbal noun. **ܡܝܡܝܬܐ** K. MB. **ܡܝܡܝܬܐ** sometimes Ti.: **ܡܝܡܝܬܐ** U., **ܡܝܡܝܬܐ** Sal. Gaw. Q., or **ܡܝܡܝܬܐ** Sal.

The tenses follow as before.

Second Conjugation. Second division. The only verbs conjugated thus are **ܡܝܡܝܬܐ** U. *to divide* (for which see below), and the causatives like **ܡܝܡܝܬܐ** § 46. They are like **ܡܝܡܝܬܐ** but take an euphonic vowel whenever **ܡܝܡܝܬܐ** does so. For **ܡܝܡܝܬܐ** *to throw*, see § 46.

Second Conjugation. Third division.

ܡܝܡܝܬܐ *to understand* (not common in K.). For the Zlama of Mim, see **ܡܝܡܝܬܐ**. Several are paradigm forms only.

Present participle. Sing. **ܡܝܡܝܬܐ** m., **ܡܝܡܝܬܐ** f., Pl. **ܡܝܡܝܬܐ** m. f. K. Al.; or **ܡܝܡܝܬܐ** : **ܡܝܡܝܬܐ** : **ܡܝܡܝܬܐ** U. MB. Sh. (but Mim silent U.); or **ܡܝܡܝܬܐ** : **ܡܝܡܝܬܐ** : **ܡܝܡܝܬܐ** Q. Sal. Gaw. J.

Past participle (abs. state). Sing. **ܡܝܡܝܬܐ** m., **ܡܝܡܝܬܐ** f., Pl. **ܡܝܡܝܬܐ** m. f. K.; or Sing. **ܡܝܡܝܬܐ** m., **ܡܝܡܝܬܐ** f. U. Sal. Q. Gaw. (for pl. see § 50), so MB. Sh. with Mim sounded.

(*Def. state.*) Sing. **ܡܝܡܝܬܐ** m., **ܡܝܡܝܬܐ** (Ti.) f.,

Pl. **مَكَمَذَمِبُ** m. f. K.; or **مَكَمَذَمِبُ** : **مَكَمَذَمِبُ** (**مَكَمَذَمِبُ** Sp. Sal.) **مَكَمَذَمِبُ** U. etc.

Imperative. Sing. **فَذَمِبْ** m. f., Pl. **فَذَمِبُوا** m. f. U.; or **فَذَمِبْ** : **فَذَمِبُوا** (Sal.) Q. Gaw. Sal.; or Sing. **مَفَذَمِبْ** m., **مَفَذَمِبْ** f., Pl. **مَفَذَمِبُوا** m. f. K. MB. Sh.

Verbal noun. **مَفَذَمِبُ** K. MB., or **مَفَذَمِبُ** Ti. sometimes, or **مَفَذَمِبُ** U., or **مَفَذَمِبُ** (or 'فَذ') Sal., or **مَفَذَمِبُ** Gaw.

The tenses follow as before: for the euphonic vowel see § 37 (5).

Some verbs with a silent final letter are conjugated like **لِ** verbs (but see § 46 ad init.). Such are: **جَمِدَ** *to be extinguished* (O.S. **جَمِدَ**): **مَوِجَ** *to mix* (also **مَوِجَ** as O.S.): **نَجِدَ** U. *to knock, attack, butt* (in Al. Tkh. as O.S. **نَجِدَ**. In K. also **نَجِدَ**): **سَجِدَ** or **سَجِدَ** *to make a fence*, see § 46: **فَجِدَ** K. (= **فَجِدَ** U., hard Kap) *to lose savour* (O.S. **فَجِدَ**): **فَلَجَ** K. U., also **فَلَجَ** Al., as O.S. *to divide*, §§ 46, 98 (cf. **فَلَجَ** midlent = O.S. **فَلَجَ** the division, and **فَلَجَ** half = O.S. **فَلَجَ**: **فَلَجَ** Tkh. a wave = *πέλαγος*?): **نَجِسَ** K. *to be like*, Arab.

So in the second conjugation **مَفَلَجَ** U. = **مَفَلَجَ** Al. = **مَفَلَجَ** K. *to divide*: **مَدَّيَسَ** K. *to call to prayer*, Arab.: **مَدَّيَسَ** Al. *to liken* (O.S. **مَدَّيَسَ**) = **مَدَّيَسَ** K. (Arab.): **مَدَّيَسَ** U. *to pant*.

§ 43. Verbs **مَتَكَلَّمَ** (**مَتَكَلَّمَ**) of the first conjugation are usually written with only one **و** in the imperative, as **مَتَكَلَّمْ** from **مَتَكَلَّمْ** *to snatch*.

§ 44. Verbs **لَدَ**. **مَتَكَلَّمْ** **مَدَّيَسَ** **مَدَّيَسَ**

These verbs are in most places, in many of their forms, conjugated as if ܐ was absent, and like ܕ verbs. In others, as in O.S., they are conjugated as if ܐ was a strong consonant.

First Conjugation. ܕܝܥܝܕ to hear (= O.S. ܕܝܥܝܕ). In U. etc., pronounced ܕܝܥܝܕ, see § 46.

Present participle. Sing. ܕܝܥܝܕ m., ܕܝܥܝܕܐ f. U. Sh. as O.S., or ܕܝܥܝܕܐ f. K., Pl. ܕܝܥܝܕܐ m. f. (in Tkh. pron. *shâmé*, as if ܕܝܥܝܕ, a ܕ verb); O.S. ܕܝܥܝܕܐ.

Past participle (abs. state). Sing. ܕܝܥܝܕ m., ܕܝܥܝܕܐ f. U., or ܕܝܥܝܕܐ f. Ti. Ash., ܕܝܥܝܕܐ Al. Z. as O.S.; Pl. ܕܝܥܝܕܐ Ti. (as if ܕܝܥܝܕ), see § 50.

(*Def. state.*) Sing. ܕܝܥܝܕܐ m. U. Tkh., or ܕܝܥܝܕܐ Al., or ܕܝܥܝܕܐ Ti. Z. Al. as O.S.: ܕܝܥܝܕܐ f. as O.S. [pron. *shmi'ta* Ti.]; Pl. ܕܝܥܝܕܐ, ܕܝܥܝܕܐ, or ܕܝܥܝܕܐ as O.S.

Imperative. Sing. ܕܝܥܝܕ m. f., Pl. ܕܝܥܝܕܐ m. f. U. Q. Sal. Gaw. (as if ܕܝܥܝܕ) [in Sal. ܕܝܥܝܕ]; or Sing. ܕܝܥܝܕ m., ܕܝܥܝܕܐ f., Pl. ܕܝܥܝܕܐ m. f. K. MB.; or Sing. ܕܝܥܝܕ m., ܕܝܥܝܕܐ f., Pl. ܕܝܥܝܕܐ m. f. Al. Ash. In O.S. ܕܝܥܝܕ : ܕܝܥܝܕ : ܕܝܥܝܕ : ܕܝܥܝܕܐ.

Verbal noun. ܕܝܥܝܕ : ܕܝܥܝܕܐ Al. Ash.: also ܕܝܥܝܕ U. Q. Sal. Gaw.

From these come the tenses; we notice especially:

The first present. In U. Sh. ܕܝܥܝܕ : ܕܝܥܝܕܐ : ܕܝܥܝܕܐ : ܕܝܥܝܕܐ : ܕܝܥܝܕܐ : ܕܝܥܝܕܐ. In K. the feminines are ܕܝܥܝܕܐ : ܕܝܥܝܕܐ : ܕܝܥܝܕܐ : ܕܝܥܝܕܐ. In Al. the 2 pl. is ܕܝܥܝܕܐ, and in Tkh. is pronounced *shâmétun*, as if a ܕ verb. For variations in the terminations see § 31.

The second present. **يَجْمَعُونَ** : but in Sal. **يَجْمَعَك** ; in Gaw. and also Sal. **يَجْمَعْدُونَ** etc., as in **ل** verbs, p. 101.

Second Conjugation. **يَجْمَعُونَ** or **يَجْمَعُونَ** to assemble.

Pres. participle. Sing. **يَجْمَعُونَ** m., **يَجْمَعُونَ** or **يَجْمَعُونَ** f., Pl. **يَجْمَعُونَ** U. MB. Sh. (but in U. Mim is silent); so Sal. Q. Gaw. J. but with **ل**; or Sing. **يَجْمَعُونَ** m., **يَجْمَعُونَ** f., Pl. **يَجْمَعُونَ** m. f. K. (in Tkh. pron. *mjámé*, as if **ل**); and so Ash. but with **ل**.

Past participle (abs. state). Sing. **يَجْمَعُونَ** m. : **يَجْمَعُونَ** U., or **يَجْمَعُونَ** K. f. ; Pl. **يَجْمَعُونَ** K. (for U., see § 50).

(Def. state.) Sing. **يَجْمَعُونَ** K., or **يَجْمَعُونَ** U. MB. Sal. Q. m. ; **يَجْمَعُونَ** K., or **يَجْمَعُونَ** U. Ti. f. ; Pl. **يَجْمَعُونَ** or **يَجْمَعُونَ**.

Imperative. Sing. **يَجْمَعُونَ** m. f. ; Pl. **يَجْمَعُونَ** m. f. U. So Q. Gaw. Sal. with **ل** (Sal.). In K. **يَجْمَعُونَ** m., **يَجْمَعُونَ** f. ; Pl. **يَجْمَعُونَ** m. f. So Ash. MB. Sh. with **ل**.

Verbal noun. **يَجْمَعُونَ** K. : **يَجْمَعُونَ** MB. Sh. Ash. : **يَجْمَعُونَ** U. : **يَجْمَعُونَ** Q. Sal. (or 'ل' Sal.) : **يَجْمَعُونَ** Gaw.

The tenses follow as before.

The verbs **يَجْمَعُونَ** to bubble up, **يَجْمَعُونَ** to be satisfied, **يَجْمَعُونَ** to dye (which in U. have a Pthakha sound, see § 46), are pronounced differently in U. and K. in the First present. Thus **يَجْمَعُونَ** I am satisfied, is *sâ-win* K., *sô'in* U. But **يَجْمَعُونَ** U. she is satisfied, is *sô'a*, and also **يَجْمَعُونَ** K. is *sô'ya*. Past part. **يَجْمَعُونَ** *su'ya*, etc.

For verbs with more than one weak letter, see § 46.

ܐܪܝܐ to go up—**ܐܪܝܐ**, or **ܐܪܝܐ** Al. (O.S. P'al **ܐܪܝܐ**, Aph. **ܐܪܝܐ**), § 46.

ܐܪܝܐ to bind, O.S.—**ܐܪܝܐ**, or **ܐܪܝܐ** Al. § 46.

ܐܪܝܐ to be cold—**ܐܪܝܐ** §§ 46, 92.

ܐܪܝܐ or **ܐܪܝܐ** to spit—**ܐܪܝܐ** § 46.

ܐܪܝܐ to come, O.S.—**ܐܪܝܐ** (ܐ) K. or **ܐܪܝܐ** U. or **ܐܪܝܐ** (also **ܐܪܝܐ**) Sal. Q. Gaw. or **ܐܪܝܐ** Al. (ܐ), (O.S. **ܐܪܝܐ**) to bring.

ܐܪܝܐ to hazard, be bold—none.

ܐܪܝܐ to beget, lay (eggs)—**ܐܪܝܐ** § 92. See p. 114.

ܐܪܝܐ to know, O.S.—**ܐܪܝܐ** (ܐ Ash.) or **ܐܪܝܐ** Al. § 46 (O.S. **ܐܪܝܐ**) to inform.

ܐܪܝܐ to give—none, § 46.

ܐܪܝܐ Ti. to borrow, O.S.—**ܐܪܝܐ** Ti. to lend (O.S. **ܐܪܝܐ**).

ܐܪܝܐ to mourn—**ܐܪܝܐ** U. or **ܐܪܝܐ** § 46.

ܐܪܝܐ to hasten intr.—**ܐܪܝܐ** to hasten tr. and intr. Kurd.

ܐܪܝܐ to learn, O.S.—**ܐܪܝܐ**, **ܐܪܝܐ** Al. (O.S. **ܐܪܝܐ**) to teach, § 46.

ܐܪܝܐ K. to afflict (O.S. **ܐܪܝܐ**)—**ܐܪܝܐ** U. K. to afflict.

ܐܪܝܐ (as O.S.) or **ܐܪܝܐ** or **ܐܪܝܐ** to swear—**ܐܪܝܐ** K. or **ܐܪܝܐ** Sh. (ܐ Sal. Q.) or **ܐܪܝܐ** U. or **ܐܪܝܐ** Al. U. O.S. to swear tr., § 46.

ܐܪܝܐ, or **ܐܪܝܐ** as O.S. to bake—**ܐܪܝܐ** U. or **ܐܪܝܐ** U. or **ܐܪܝܐ** K. or **ܐܪܝܐ** Al. or **ܐܪܝܐ** Sal. Q. Gaw. § 46.

ܐܪܝܐ to burn intr. O.S.—**ܐܪܝܐ** or **ܐܪܝܐ** Al. O.S. to burn tr.

ܐܪܝܐ K. Al. to weight, affirm, O.S.—**ܐܪܝܐ** (O.S. **ܐܪܝܐ**).

ܡܕܝܬܐ *to be long* (O.S. ܡܕܝܬܐ)—ܡܕܝܬܐ, or ܡܕܝܬܐ Al. Z. (O.S. ܡܕܝܬܐ).

ܡܕܝܬܐ or ܡܕܝܬܐ *to be green* (cf. ܡܕܝܬܐ)—ܡܕܝܬܐ (O.S. ܡܕܝܬܐ *to make pale or green*), § 46.

ܡܕܝܬܐ *to inherit* O.S.—ܡܕܝܬܐ (O.S. ܡܕܝܬܐ).

ܡܕܝܬܐ (ܡ, O.S. ܡ) or ܡܕܝܬܐ (ܡ) *to sit*—ܡܕܝܬܐ U. K. *to place*, or ܡܕܝܬܐ Al. O.S. (both ܡ), or rarely ܡܕܝܬܐ *to cause to sit*, § 46.

[In Sal. Q. Gaw. J. the causatives all have Zlama on the first, and so in the lists which follow.]

(c) *Causatives of ܡܕܝܬܐ or ܡܕܝܬܐ verbs.* As a rule these are regular, except that ܡ is changed into ܡ. But the following are exceptions.

ܡܕܝܬܐ *to judge*, O.S. ܡܕܝܬܐ—(none). (ܡܕܝܬܐ is another verb, see below *g*).

ܡܕܝܬܐ *to turn* intr.—ܡܕܝܬܐ or ܡܕܝܬܐ Al. § 46.

ܡܕܝܬܐ *to increase* intr.—ܡܕܝܬܐ (rare) or ܡܕܝܬܐ, foreign.

ܡܕܝܬܐ *to be warm*, O.S. ܡܕܝܬܐ or ܡܕܝܬܐ—ܡܕܝܬܐ or ܡܕܝܬܐ.

ܡܕܝܬܐ *to live*, O.S.—ܡܕܝܬܐ.

ܡܕܝܬܐ or ܡܕܝܬܐ *to be worth*—ܡܕܝܬܐ § 46

ܡܕܝܬܐ *to come to an end* (as a fight), *to press down*—ܡܕܝܬܐ.

ܡܕܝܬܐ *to hazard*—(none), § 46.

ܡܕܝܬܐ *to be black*, O.S. ܡܕܝܬܐ—ܡܕܝܬܐ.

ܡܕܝܬܐ *to bow* intr., O.S. ܡܕܝܬܐ—ܡܕܝܬܐ U. (ܡ K.).

ܡܕܝܬܐ U. *to pay*, O.S. ܡܕܝܬܐ (= ܡܕܝܬܐ *to collect*?)—ܡܕܝܬܐ.

ܡܕܝܬܐ *to knead*, O.S. ܡܕܝܬܐ—ܡܕܝܬܐ or ܡܕܝܬܐ.

ܡܕܝܬܐ *to melt* intr. (by rubbing)—ܡܕܝܬܐ or ܡܕܝܬܐ (Heb. and Chald. root ܡܕܝܬܐ).

سَمَّى to suck, O.S. سَمَّى—سَمَّى to suckle, suck up.

مَاتَ to die, O.S. مَاتَ—مَاتَ or مَاتَ.

سَمَّى to rest intr., die, O.S. سَمَّى—سَمَّى or سَمَّى to rest tr. and intr.

أَمَرَ to ordain, O.S. أَمَرَ—أَمَرَ.

بَرَّ to cool intr., O.S. بَرَّ to blow—بَرَّ or بَرَّ.

فَقَّ U. to lose savour (= فَحَّ K. p. 103), O.S. فَحَّ—فَقَّ U.

بَقِيَ to remain, O.S. بَقِيَ—بَقِيَ or بَقِيَ.

صَدَّ to hunt, fish, O.S. صَدَّ—صَدَّ.

رَفَّ to rise, O.S. رَفَّ—رَفَّ U. Tkh. (رَفَّ Ti.).

طَعَّ to wink, U. to bruise, cut—طَعَّ. Root طَعَّ.

حَدَّ to dig (so Heb.)—حَدَّ.

طَبَّ or طَبَّ to be cold, O.S. طَبَّ—طَبَّ.

ضَبَّ to hit, knock—ضَبَّ or ضَبَّ.

دَدَّ to darn—دَدَّ. Root دَدَّ?

دَفَّ to be high—دَفَّ to lift, or دَفَّ Al. In O.S. Aph. دَفَّ.

حَبَّ to be in love—حَبَّ. Heb. and Arab. root.

(d) The causatives of verbs with middle ُ have sometimes ُ silent, the vowel being thrown back to the preceding letter; as حَمَلَ to have carried, or to load, from حَمَلَ to carry. Or we may say حَمَلَ, but this is less common.

(e) Also verbs which have a silent letter for their second radical, throw back their vowel in the causatives; as دَكَّ to wake intr., دَكَّ to wake tr.

(f) Those first conjugation quadrilaterals which insert ُ after

ܐ or ܐ (§ 46) drop it in the causative. In the case of ܐ that letter is sometimes sounded in the causative, sometimes not; thus:

ܐܕܝܐ *to desire*, ܐܕܝܐ *to cause to be desired*.

ܐܬܝܐ *to thirst*, ܐܬܝܐ U. Tk. or ܐܬܝܐ Ti. *to make thirsty*.

(g) Several causatives have no originals in N.S.

ܐܬܝܐ *to bear a bastard*, cf. N.S. ܐܬܝܐ *a bastard*.

ܐܬܝܐ *to appear*. O.S. ܐܬܝܐ *to perceive*.

ܐܬܝܐ U. or ܐܬܝܐ K. or ܐܬܝܐ *to blossom*, see § 115. Cf. O.S.

ܐܬܝܐ *green*.

ܐܬܝܐ or ܐܬܝܐ K. *to search*. O.S. ܐܬܝܐ and ܐܬܝܐ id.

ܐܬܝܐ *to fine*, Arab. Cf. N.S. ܐܬܝܐ *a fine*.

ܐܬܝܐ *to borrow*. Cf. N.S. ܐܬܝܐ *a debt*, Pers. In Al. ܐܬܝܐ.

ܐܬܝܐ *to drive a shuttle*. O.S. ܐܬܝܐ *thread*, (from ܐܬܝܐ *to enter*?).

ܐܬܝܐ Al. *to prepare*, § 106. But we have ܐܬܝܐ K., ܐܬܝܐ K.

and ܐܬܝܐ U. K., all *to prepare*.

ܐܬܝܐ Al. *to neglect*, O.S.

ܐܬܝܐ Ti. Al. *to vomit*. O.S. ܐܬܝܐ *to turn*, Aph. *to overturn*;

O.S. ܐܬܝܐ *vomit*.

ܐܬܝܐ *to confess*. So O.S. In Sal. ܐܬܝܐ.

ܐܬܝܐ U. *to mew*. Arab.

ܐܬܝܐ *to love*, (O.S. ܐܬܝܐ), see § 95 e.

ܐܬܝܐ *to make presents*. Cf. N.S. ܐܬܝܐ *a present*, Arab.

ܐܬܝܐ or ܐܬܝܐ *to blister, prick up the ears*. Arab. Cf. § 113 i.

(See also below.)

مَجْذَمٌ to be lazy. Arab.

مَجْجَك K. to give or take interest. Cf. O.S. **جَمَكْ** money.

مَجْجُو to preach, say the litany. O.S. **جَدُو** and **جُجُو**.

مَجْجِد to plaister, § 113 i.

مَجْجِي to justify, § 119.

مَجْجِد to pant. Cf. **مَجْجِلِي** to snuff about (as a dog); perh. formed from O.S. **جَجْجِل** panting.

مَجْجِل to mimic.

مَجْجِد K. or **مَجْجِد** U. to linger. In Al. **مَجْجِد** is to seal, as N.S. **مَجْجِد** a seal. In Chald. the Pa'el is to hasten.

مَجْجِس to smell. O.S. **جَس**.

مَجْجِل to make blue or green, foreign. Cf. N.S. **مَجْجِل** blue or green.

مَجْجِد to comment on; in Z. to light a candle. **مَجْجِد** Tkh. to light a candle. O.S. **جُجِد** to illumine.

مَجْجِد to fester. Cf. N.S. **جُجِد** matter, (perhaps root **جُج** to ooze, distil).

مَجْجِد to rebuke. = O.S. **جُجِد** (**جُج**), [Nun inserted by false analogy?], but in N.S. the Kap is soft.

مَجْجِد to leak, perhaps O.S. **جُج** to ooze. See above.

مَجْجِد to prosper tr., thank, Arab. Cf. N.S. **جُجِد** thanks.

مَجْجِد to mock. O.S. **جُجِد** to beg. N.S. meaning from Arabic.

مَجْجِد to be or make poor, as O.S. Also caus. of **جُجِد** to be hushed.

مَجْجِد to despise, reject. So O.S.

ܡܥܬܝܬܐ U. or ܡܥܬܝܬܐ K. (ܥ like ܘ) *to prove, affirm*, Arab. Cf. N.S. ܡܥܬܝܬܐ = *proof*, which retains the ܥ sound.

ܡܥܬܝܬܐ *to cry out*. O.S. ܡܥܬܝܬܐ.

ܡܥܬܝܬܐ K. *to ask for*, Arab.

ܡܥܬܝܬܐ *to put in order*. Cf. N.S. ܡܥܬܝܬܐ *order*, Kurd.

ܡܥܬܝܬܐ *to preach the Gospel*.

ܡܥܬܝܬܐ U. or ܡܥܬܝܬܐ K. *to find*, § 113 j. (Conjugate like ܡܥܬܝܬܐ.)

ܡܥܬܝܬܐ *to give a pledge, flood*, (see ܡܥܬܝܬܐ). O.S. Chald. *to pledge*.

Also many causatives have no original except in one particular district.

(h) Many causatives differ from their originals in meaning, or else undergo a development of meaning; but most of them may also be used in a simple causative sense.

ܡܥܬܝܬܐ K. Al. *to spend the night* (O.S. ܡܥܬܝܬܐ), *be stale*. ܡܥܬܝܬܐ *to fast, be stale, keep over till next day* U. Cf. N.S. ܡܥܬܝܬܐ *stale* U.

ܡܥܬܝܬܐ *to create*, O.S. ܡܥܬܝܬܐ *to beget* K., *bear* K.

ܡܥܬܝܬܐ *to flash* (lightning) [so O.S.], *to have a sudden pain*.

ܡܥܬܝܬܐ *to polish, be bright*, as O.S.

ܡܥܬܝܬܐ *to weave, tie, wrestle* K., O.S. ܡܥܬܝܬܐ *to freeze* (for ܡܥܬܝܬܐ § 92).

ܡܥܬܝܬܐ *to circumcise, to cut down wood* K. ܡܥܬܝܬܐ *to inform against*. Cf. O.S. ܡܥܬܝܬܐ *to cut, give sentence*, ܡܥܬܝܬܐ *a penalty*.

ܡܥܬܝܬܐ *to wear out* intr. ܡܥܬܝܬܐ *to write Majliya* (~), p. 6.

ܡܥܬܝܬܐ *to draw* (O.S. ܡܥܬܝܬܐ). ܡܥܬܝܬܐ *to prolong, draw out*.

ܡܥܬܝܬܐ *to hold, catch* [so O.S.], *take, hire, correspond to*, etc. ܡܥܬܝܬܐ *to compare, let out on hire*.

دُئِنَ Al. to subdue. مَدِنَ Al. to make, mend.

دَدِنَ to remember O.S. مَدِنَ to remind (د like د).

دَدِنَ to be like O.S. مَدِنَ to compare.

دَدِنَ to lie down, sleep, die O.S. مَدِنَ to put to bed (children).

دَدِنَ to be, become O.S. مَدِنَ to beget K., bear K.

دَدِنَ K. to subdue, (so N.S. دَدِنَ subject). مَدِنَ or مَدِنَ Al. to subdue, to confiscate.

دَدِنَ to scratch, also to be squeezed out (juice), to be overripe. مَدِنَ to scratch. Also to glitter, as snow (= مَدِنَ).

دَدِنَ to rise, as the sun (O.S. دَدِنَ; cf. O.S. دَدِنَ scattered). مَدِنَ K. to glitter as snow, (in U. مَدِنَ).

دَدِنَ to find out, Arab. مَدِنَ to announce, inform, warn.

دَدِنَ to revolve, travel O.S. مَدِنَ to overturn, pass (at table), translate.

دَدِنَ Al. Tkh. to keep, gather together. مَدِنَ Al. to shew, (O.S. مَدِنَ).

دَدِنَ to be white O.S. مَدِنَ to tin saucepans, whitewash.

دَدِنَ to see O.S., in K. Al. to find. مَدِنَ to shew.

دَدِنَ K. to grow perfect. مَدِنَ U. K. to affirm, make firm.

دَدِنَ to be sweet O.S. مَدِنَ to forgive, cause to be desired.

دَدِنَ to be patient as Arab.; stand Al., chat K. (O.S. to collect, keep in). مَدِنَ to postpone, keep waiting.

دَدِنَ K. to be content with, cf. دَدِنَ § 46. مَدِنَ U. K. to miss a person.

دَدِنَ to sit, as a hen (O.S. to cover): to fall in, as a roof, as O.S. مَدِنَ to overturn, (= O.S. مَدِنَ).

دَدِنَ to go bad, deteriorate O.S. مَدِنَ to spoil, injure.

ܣܕܝܡ K. *to be under a vow, be prohibited, repay for loss.* **ܡܣܕܝܡ** *to excommunicate, as O.S. Aph., to curse Al., to lay under a vow K.*

ܚܕܝܬ *to ask for, (also in marriage) Arab.* **ܡܚܕܝܬ** *to give in marriage (a daughter).*

ܚܕܝܬ *to carry O.S.* **ܡܚܕܝܬ** *to load an animal.*

ܚܕܝܬ *to whip up a horse O.S., plough, row a boat.* **ܡܚܕܝܬ** *to canter a horse, tr.*

ܡܕܝܬ K. U. or **ܡܕܝܬ** Al. O.S., *to bear, lay eggs.* **ܡܚܕܝܬ** *to beget U.*

ܡܕܝܬ *to learn O.S.* **ܡܕܝܬ** *to teach, instigate, p. 107.*

ܚܕܝܬ *to write (as a scribe) O.S.* **ܡܚܕܝܬ** *to dictate, write (as an author).*

ܚܕܝܬ *to put on O.S.; to fight Ti. Al.* **ܡܚܕܝܬ** *to clothe, (both ܚܕܝܬ).*

ܚܕܝܬ *to fit O.S.* **ܡܚܕܝܬ** *to compose songs, books, etc.*

ܡܚܕܝܬ *to arrive, also to be ripe or grown up, to catch up, to be sent, all as O.S.; and to wrestle K.* **ܡܚܕܝܬ** *to send, to cause a thing to happen to a person.*

ܡܚܕܝܬ *to be meek, O.S.* **ܡܚܕܝܬ**, § 81 (5). **ܡܚܕܝܬ** *to humiliate.*

ܡܚܕܝܬ *to fill O.S., suffice, load a gun.* **ܡܚܕܝܬ** *to make shift with.*

ܡܚܕܝܬ *to rub (or ܚܕܝܬ).* **ܡܚܕܝܬ** *to fix.*

ܚܕܝܬ *to rest, die O.S.; to go out, as a lamp; be ruined, as a church.* **ܡܚܕܝܬ** or **ܡܚܕܝܬ** *to rest, tr. and intr.* The causative is the usual word in U. for *to rest*.

ܚܕܝܬ *to gnaw K., hew, O.S.* **ܡܚܕܝܬ** *to rake, cf. N.S.* **ܡܚܕܝܬ** *a rake.*

ܚܕܝܬ *to fall O.S.* **ܡܚܕܝܬ** *to dethrone, turn out of office.*

ܚܕܝܬ *to drive a nail, chisel as O.S., bump as Arab.* **ܡܚܕܝܬ** *to tattoo, vaccinate.*

ܚܕܝܬ K., O.S. and **ܡܚܕܝܬ** U., both *to forget, (not in causative sense).*

אָרַדְנָה to ordain O.S. **אַרְבָּחָה** to present for ordination; (with **אָרַדְנָה**) to attend to, § 71.

אָרְבֵּי K. Al., O.S. and **אַרְבָּחָה** K., both to testify. In U. **אַרְבָּחָה**.

אַרְבָּחָה to fall in (a well or roof); fit stones together K., O.S. **אַרְבָּחָה** to repair tools.

אַרְבָּחָה to be red O.S., blush. **אַרְבָּחָה** to toast (bread), shame.

אַרְבָּחָה O.S. and **אַרְבָּחָה** to comb. The former also to grow lean.

אַרְבָּחָה U. to do skilfully (O.S. to labour). **אַרְבָּחָה** to bargain, barter.

אַרְבָּחָה to dwell O.S. **אַרְבָּחָה** to build; and in U. to people (a country).

אַרְבָּחָה to dig up, destroy O.S. **אַרְבָּחָה** Tkh. to take root.

אַרְבָּחָה to flee O.S.; to run K. Al. **אַרְבָּחָה** to pursue, allow to escape.

אַרְבָּחָה to stretch out O.S., go a long distance. **אַרְבָּחָה** to see off on a journey, to stretch out K., let go Ti. Al.

אַרְבָּחָה O.S. (rare in U.) and **אַרְבָּחָה** to listen, obey, pay attention (not in caus. sense).

אַרְבָּחָה K. to receive, believe, (= **אַרְבָּחָה** U.) as O.S. Pa'el. **אַרְבָּחָה** to make acceptable.

אַרְבָּחָה to read, call, name, crow O.S. **אַרְבָּחָה** to teach. Cf. also **אַרְבָּחָה** **אַרְבָּחָה** a legible hand, lit. pen.

אַרְבָּחָה to receive Holy Communion; in K. Al. to approach, both as O.S. **אַרְבָּחָה** to offer, celebrate the Eucharist K., bring near K. Al.

אַרְבָּחָה to bite as O.S. Pa'el (rare). **אַרְבָּחָה** to cut with scissors, keep back part of a price or debt.

אַרְבָּחָה to win a game U., cover as O.S. **אַרְבָּחָה** to lose a game U.

ܐܕܝܢܐ *to be angry, squeeze K., sweep with a wooden rake* (ܐܕܝܢܐܐ).

ܐܕܝܢܐ *to quarrel.*

ܐܕܝܢܐ K. (O.S. ܐܕܝܢܐ) and ܐܕܝܢܐ *to sprinkle.*

ܐܕܝܢܐ *to shiver with cold or fear, Arab.* ܐܕܝܢܐ *to shiver with fever.*

ܐܕܝܢܐ K. *to love* O.S. ܐܕܝܢܐ *to make friendly, to put an orphan lamb to another dam* K. Cf. ܐܕܝܢܐ *to have pity* (O.S. ܐܕܝܢܐ).

ܐܕܝܢܐ *to go*, (in First present, only in Al. in the sense *to wander*) [O.S. *to creep*]. ܐܕܝܢܐ *to have a miscarriage.*

ܐܕܝܢܐ *to be slack, loose.* ܐܕܝܢܐ *to grant a divorce* U. (ܐܕܝܢܐ U. or ܐܕܝܢܐ K. *to throw, divorce*). In O.S. Pa. Aph. *to loose.*

ܐܕܝܢܐ *to run fast* U., *run to and fro* K., *wrench* K., *stray.* ܐܕܝܢܐ *to dip a red hot iron in water, or yarn in paste* (O.S. Aph. *to water*).

ܐܕܝܢܐ *to take* O.S., *charge, force to pay, subtract.* ܐܕܝܢܐ *to overlay with metals, interweave*, p. 119.

ܐܕܝܢܐ *to loose, lodge intr., be profaned, forgive, dismiss, break a command or fast*, O.S. ܐܕܝܢܐ *to entertain, pitch tents.*

ܐܕܝܢܐ *to suck the whole of an egg, flash; slip off peel* K. ܐܕܝܢܐ *to whistle*, as O.S. Aph.

ܐܕܝܢܐ *to drink* O.S., *be irrigated, smoke tobacco* K. ܐܕܝܢܐ *to dip a red hot iron, or stretch yarn after dipping on poles, or the warp, in weaving* (see ܐܕܝܢܐ above), *to irrigate.* So ܐܕܝܢܐ = *dipped yarn.*

ܐܕܝܢܐ *to be delirious* Al.; *to be pleasant* Ti. (= ܐܕܝܢܐ U.). ܐܕܝܢܐ Ti. or ܐܕܝܢܐ U. *to do as one likes*, § 46¹.

(i) *Irregular Causatives; and Causatives from Second Conjugation verbs.* See also above *b* to *f* incl. and *h*.

¹ Many of these O.S. verbs are not found in Aph'el in O.S.; and many have not the N.S. meaning in O.S. Aph'el.

ḍāḥ to cover, O.S.; also **ḍāḥ** K. Al. Caus. **ḍāḥ** or **ḍāḥ** to cover, shut a door.

ḍāḥ K., O.S. to believe = **ḍāḥ** U. Caus. **ḍāḥ** U.

ḍāḥ or **ḍāḥ** to play. Caus. **ḍāḥ**, see § 47.

ḍāḥ K. Al. and **ḍāḥ** K. to swell. O.S. **ḍāḥ**.

ḍāḥ to wonder, Arab. **ḍāḥ** to astonish. **ḍāḥ** is used in K. Al. as an impersonal verb = to be pleased to do a thing.

ḍāḥ to understand. Caus. **ḍāḥ**, which is also the causative of **ḍāḥ** to cut, § 83 (6); also very rarely **ḍāḥ**. [In K. **ḍāḥ** (Al. Bo.) is substituted for **ḍāḥ**, pp. 98, 102.]

ḍāḥ to bathe, wash O.S. Caus. **ḍāḥ** or **ḍāḥ**.

(j) When a verb has no causative the same sense may sometimes be rendered by **ḍāḥ** to make, **ḍāḥ** to give, **ḍāḥ** to teach or incite; as **ḍāḥ** U. he caused him to be loved; **ḍāḥ** he made Thomas love; **ḍāḥ** U. K. he would have caused him not to die = **ḍāḥ** **ḍāḥ** Al., St John xi. 37 (**ḍāḥ** Al. = **ḍāḥ** U.); **ḍāḥ** make the boys sing (O.S. **ḍāḥ**).

§ 46. Irregular Verbs. **ḍāḥ**

First Conjugation.

The following verbs have a Pthakha sound in U. Sal. Q. Gaw. and most of them in Ash.; but a Zqapa sound in Ti. Tkh. etc. The fem. of the pres. part. of those which are **ḍāḥ** or **ḍāḥ** are either with or without **ḍāḥ**, as **ḍāḥ** or **ḍāḥ** she sleeps.

ḍāḥ to make a hole O.S.

ḍāḥ to fall down, as a new wall

ḍāḥ to swallow O.S.

(not **ḍāḥ** to indent).

ܠܟܝܕ *to assemble* intr., Arab.

ܠܟܝܕ *to shave, shear* O.S.

ܠܟܝܕ *to crack*, (in O.S. *to draw out* water), meaning from Arab.

ܠܟܝܕ *to sow* O.S.

ܠܟܝܕ *to be leavened* O.S.

ܠܟܝܕ *to sink* intr. U. K. (not used in Ash.), *to print* Al. [O.S. **ܠܟܝܕ** *to impress, sink*.]

ܠܟܝܕ *to sleep*. In O.S. *to be young*.

ܠܟܝܕ, see **ܠܟܝܕ** below.

ܠܟܝܕ *to know* O.S. (see below).

ܠܟܝܕ *to lap* (Ash. Zqapa), § 92. Chald. **ܠܟܝܕ**.

ܠܟܝܕ *to mix*. O.S. and Al. **ܠܟܝܕ**.

ܠܟܝܕ *to be ill* or *in pain* (not used in Ash.)¹. O.S. P'al, Pa. and Aph. *to be ill*.

ܠܟܝܕ *to well forth* O.S.

ܠܟܝܕ U. *to butt, attack* (O.S., Al. Tkh. **ܠܟܝܕ**).

ܠܟܝܕ *to be satisfied* O.S.

ܠܟܝܕ *to be blind* O.S., *go out* (fire).

ܠܟܝܕ *to lose savour* O.S. p. 103.

ܠܟܝܕ *divide* (U. rare in 1 conj.); O.S., Al. **ܠܟܝܕ**.

ܠܟܝܕ *to step, step aside* K., O.S., *leave* K., *leave off* K.

ܠܟܝܕ *to explode* O.S.

ܠܟܝܕ *to pay* O.S.

ܠܟܝܕ *to be lukewarm* (not used in Ash.), cf. O.S. **ܠܟܝܕ** *tepid*.

ܠܟܝܕ *to dye, dip* O.S.

ܠܟܝܕ *to be refined*, as metals O.S. Also *to sting* with Zqapa sound.

ܠܟܝܕ (or **ܠܟܝܕ** ?) *to be firm, hard*. O.S. **ܠܟܝܕ** and **ܠܟܝܕ**.

ܠܟܝܕ *to cut, decide* O.S.

ܠܟܝܕ *to scorch* (Ash. Zqapa).

ܠܟܝܕ U. *to be tired*. (Sp. **ܠܟܝܕ**). O.S. **ܠܟܝܕ** *to make soft*, Pa. *id*.

ܠܟܝܕ *to hear, listen, obey* O.S.

ܠܟܝܕ. See p. 116.

ܠܟܝܕ *to adhere, be a follower of* Arab.

ܠܟܝܕ *to make an opening* O.S.

¹ In N.S. **ܠܟܝܕ** = *in pain*, **ܠܟܝܕ** = *ill*.

Note. In the following verbs only the irregular parts are written. Some of these verbs are really anomalous, and some have two weak radicals.

ሰወ *to go*, O.S., in many districts uses for some of its tenses **ደዘ**, which in O.S. is *to creep*. *First present*: **ሰወ**: **ሰወኑ**: **ሰወኑ** etc. The 2 pl. in Al. is **ሰወኑህ**.—In Al. **ደዘ**: **ደዘኑ** etc. = *to move about* (= **ሰወኑ** U. K.).—Or **ሰወኑ**: **ሰወኑ**: **ሰወኑ**: **ሰወኑ** m. f.: **ሰወኑ**: **ሰወኑ**: **ሰወኑ** (Pthakha sound) Bo. *Verbal noun with* **ሰ**: **ደዘኑ** U. Sh. **ደዘኑ** Ti. Al.: **ደዘኑ** U. (rare) Sh.: **ደዘኑ** U. (rare) **ደዘኑ** K. Sal. and sometimes U. The *infinitive* is **ደዘኑ** U. Sh. **ደዘኑ** K. U. **ደዘኑ** Ti. *Preterite*: **ደዘኑ** U. **ደዘኑ** K. J. *Past participle*: **ደዘኑ** U. **ደዘኑ** K. *Second preterite* in Al. **ደዘኑ** or **ደዘኑ** (for **ደዘኑ** **ደዘኑ**). *Imperative*: **ደዘኑ**: **ደዘኑ** U. (common); or **ደዘኑ**: **ደዘኑ** (Sal.) U. (common) J. Sal. Q. Gaw. (the Zlama has either sound); or **ደዘኑ**: **ደዘኑ**: **ደዘኑ** K. MB. Sh. Al. Z.; often with a pronoun, **ደዘኑ** etc. In all these **ደ** = **ደ** usually. The O.S. is **ደዘ**: **ደዘኑ**: **ደዘኑ**. The *Agent* is **ደዘኑ** U. K. but **ደዘኑ** Ash. Al. *Noun of action*: **ደዘኑ** or **ደዘኑ**. *Causative*: **ደዘኑ**, **ደዘኑ**, **ደዘኑ**, **ደዘኑ** or **ደዘኑ** § 45 b. [Distinguish **ደዘኑ** *to carry, take*, **ደዘኑ** *to take away*. Thus *he took the horses to Urmi* = **ደዘኑ** **ደዘኑ**, not **ደዘኑ**.]

ሰወ *to shut, cover*. So Heb. **סָתַם** and Chald. and Arab. *Pres. part.* **ሰወኑ** or **ሰወኑ**.

ሰወ *to say*, in K. also *to speak, tell* (so Al. always), O.S. *Imperative*: **ሰወኑ** Ti. Z. (O.S. **ሰወኑ**), elsewhere **ሰወኑ**.

ܐܪܝܬ to go up, O.S. **ܐܪܝܬ**, an irregular verb with some forms from **ܐܪܝܬ**. In N.S. *Pres. part.* **ܐܪܝܬ** U. or **ܐܪܝܬ** U. Ti. Sal.: otherwise regular as § 38.

ܐܪܝܬ to bind O.S. *Pres. part.* **ܐܪܝܬ** U. K. or **ܐܪܝܬ** U.

ܐܪܝܬ to be cold (in U. of things only, in K. of persons also; the latter in U. is **ܐܪܝܬ**) makes some parts from **ܐܪܝܬ** in Ti., retaining ܐ: as *pret.* **ܐܪܝܬ** **ܐܪܝܬ** (*q'ishli*), *past part.* **ܐܪܝܬ** (*q'isha*); not in Ash. or elsewhere. Perhaps from O.S. **ܐܪܝܬ** to be old, or **ܐܪܝܬ** to freeze, tr.; in N.S. **ܐܪܝܬ** is to be crisp (snow), to be white (eyes).

ܐܪܝܬ to come O.S. *First present:* **ܐܪܝܬ**: **ܐܪܝܬ** etc. K. U.; or **ܐܪܝܬ**: **ܐܪܝܬ** etc. Q.; or **ܐܪܝܬ**: **ܐܪܝܬ**: **ܐܪܝܬ**: **ܐܪܝܬ**: **ܐܪܝܬ**: **ܐܪܝܬ**: **ܐܪܝܬ**: **ܐܪܝܬ** Sal.; or **ܐܪܝܬ**: **ܐܪܝܬ**: **ܐܪܝܬ**: **ܐܪܝܬ**: **ܐܪܝܬ** (or **ܐܪܝܬ**): **ܐܪܝܬ**: **ܐܪܝܬ**: **ܐܪܝܬ** Gaw. *Second present:* **ܐܪܝܬ** **ܐܪܝܬ** K. U. MB. Sh.: **ܐܪܝܬ** **ܐܪܝܬ**, or **ܐܪܝܬ** **ܐܪܝܬ** Sal. Q.; or **ܐܪܝܬ**: **ܐܪܝܬ** etc. as **ܐܪܝܬ** § 42, Gaw. *Preterite:* **ܐܪܝܬ** K. U., **ܐܪܝܬ** Q. Gaw. Sal., **ܐܪܝܬ** *id.*, **ܐܪܝܬ** Ti. Sal. (sic) § 124, **ܐܪܝܬ** Al. (sometimes Tkh.). *Past part.* **ܐܪܝܬ** U.: **ܐܪܝܬ** Tkh. Ash. Ti. **ܐܪܝܬ** Ti. or **ܐܪܝܬ** Ti. or **ܐܪܝܬ** Ti.: **ܐܪܝܬ** or **ܐܪܝܬ** or **ܐܪܝܬ** Q. Sal. Gaw. The fem. is **ܐܪܝܬ**: **ܐܪܝܬ**: **ܐܪܝܬ** or **ܐܪܝܬ**. *Imperative:* **ܐܪܝܬ** U. J.: **ܐܪܝܬ** (Zlama second sound) U.; **ܐܪܝܬ** (m. f.): **ܐܪܝܬ** MB. Sh.; **ܐܪܝܬ**: **ܐܪܝܬ** Tkh.; **ܐܪܝܬ**: **ܐܪܝܬ** Amadia; **ܐܪܝܬ**: **ܐܪܝܬ** or **ܐܪܝܬ** or **ܐܪܝܬ** or **ܐܪܝܬ** (also **ܐܪܝܬ**) Q. Sal.; **ܐܪܝܬ**: **ܐܪܝܬ** Al. or **ܐܪܝܬ**: **ܐܪܝܬ** Al.¹ Ash.; **ܐܪܝܬ**: **ܐܪܝܬ** Gaw.; **ܐܪܝܬ**: **ܐܪܝܬ** Ti. (common), Tkh. (sometimes). The sing. **ܐܪܝܬ** also in Sal. In Ti. we also have **ܐܪܝܬ** **ܐܪܝܬ**, with plural

¹ Used also for *let* before a first or third person imperative, for **ܐܪܝܬ** § 51 (10).

From this verb comes the sign of the future: ܕܐܘܬܐ or ܕܐܘܬܐ or ܐ (§ 31). These = ܕܐܘܬܐ or ܕܐܘܬܐ *he wishes to...* or *it is desired that = he will...* It is unchanged throughout the tense. This is the exact counterpart of the English future and the modern Greek *θα* (= *θέλω να*). A curious variation is found in Ṭal [Stoddard, p. 109]. Taking the verb ܐܘܬܐ *to sing*, we have¹:

Sing. 3 m. ܐܘܬܐ ܕܐܘܬܐ

Pl. 3 m. f. ܐܘܬܐ ܕܐܘܬܐ

f. ܐܘܬܐ ܕܐܘܬܐ

2 m. ܐܘܬܐ ܕܐܘܬܐ

2 m. ܐܘܬܐ ܕܐܘܬܐ ܐܘܬܐ

f. ܐܘܬܐ ܕܐܘܬܐ

f. ܐܘܬܐ ܕܐܘܬܐ?

1 m. ܐܘܬܐ ܕܐܘܬܐ

1 m. f. ܐܘܬܐ ܕܐܘܬܐ

f. ܐܘܬܐ ܕܐܘܬܐ

The feminine plural is noteworthy.

In this verb the first present is much used for the second (§ 51).

ܐܘܬܐ *to laugh*, O.S. ܐܘܬܐ. Verbal noun with ܐ: ܐܘܬܐ U. K., ܐܘܬܐ Al. (ܐܘܬܐ = O.S. ܐܘܬܐ). This verb has hard Kap throughout.

ܐܘܬܐ (as O.S.) or ܐܘܬܐ *to bleat, cry out* (in prayer), not common. Cf. Heb. ܐܘܬܐ and Chald. ܐܘܬܐ *to bleat*; in O.S. *to cry out*. All from ܐܘܬܐ except *first present* ܐܘܬܐ: ܐܘܬܐ: ܐܘܬܐ etc. as ܐܘܬܐ: or ܐܘܬܐ: ܐܘܬܐ etc. (In Ti. ܐܘܬܐ as O.S.) But when ܐ has a vowel it usually throws it back to ܐ, though before ܐ final it is convenient to write it with a vowel, as in the causative ܐܘܬܐ.

ܐܘܬܐ or ܐܘܬܐ *to be tired*. Conjugate like ܐܘܬܐ. In Al. ܐܘܬܐ, in Ti. ܐܘܬܐ, in Heb. ܐܘܬܐ, Arab. ܐܘܬܐ. Causative: ܐܘܬܐ. The second present of this verb is very rarely used.

¹ This has not been orally verified.

ḡḡ to turn, return, be converted. Pres. part. **ḡḡ**: **ḡḡ** Al. Sh. or **ḡḡ** U. Verbal noun: **ḡḡ** or **ḡḡ** U. Sh. or **ḡḡ** Al. Agent: **ḡḡ** Sh. **ḡḡ** U. Sh. **ḡḡ** Al. Noun of action: **ḡḡ** or **ḡḡ** U. **ḡḡ** Al. Causative: **ḡḡ**: but in Al. **ḡḡ**. [For this verb **ḡḡ** is used in Ash. which in U. = to turn aside.] In O.S. **ḡḡ** is to inhabit but the N.S. meaning is from the Arabic.

ḡḡ to cement (O.S. **ḡḡ** to become greasy). Conjugate as if **ḡ** was absent. In K. **ḡḡ**. §§ 39, 108 c.

ḡḡ to lie down, sleep O.S. Imp. pl. in K. Al. **ḡḡ** (**ḡḡ**).

ḡḡ to be, become, be born O.S. Second present: **ḡḡ** **ḡḡ**, but **ḡḡ** **ḡḡ** Sal. or **ḡḡ** **ḡḡ** Gaw., see **ḡḡ** § 42. Pret. **ḡḡ** **ḡḡ**. Past part. **ḡḡ**. Imp. **ḡḡ**. Agent (wanting). Noun of action: **ḡḡ**. In Al. Z. **ḡ** is pronounced, and the verb is regular, thus past part. **ḡḡ**; but **ḡḡ** **ḡḡ** is contracted to **ḡḡ**. In this verb the forms **ḡḡ** **ḡḡ**: **ḡḡ** **ḡḡ** etc. are very common; cf. p. 97.

ḡḡ to please O.S. Verbal noun: **ḡḡ** U. Th. **ḡḡ** Sp. Ti. Pret. **ḡḡ** **ḡḡ** or **ḡḡ** **ḡḡ**: **ḡḡ** **ḡḡ** Ti. Sh. Past part. **ḡḡ** or **ḡḡ** Ti. or **ḡḡ** Sh. Another form of the pres. part. is seen in the phrase **ḡḡ** **ḡḡ** may it be pleasant to you (to a person about to drink or about to eat after drinking). In K. this verb is used impersonally: as **ḡḡ** **ḡḡ** **ḡḡ** I shall be pleased, **ḡḡ** **ḡḡ** **ḡḡ** I was pleased. Otherwise it is rare.

ḡḡ to fear (see § 83, D. c) has two impersonal forms: **ḡḡ** **ḡḡ** Ti. U.: and in Ti. (pron. **ḡ** = **ḡ**) **ḡḡ** **ḡḡ** **ḡḡ** let it not

frighten you: do not fear. The same with ܕܝܢܝܐ = you are afraid. Cf. Az. ܕܝܢܝܐ, fear subst. (= N.S. ܕܝܢܝܐ). These perhaps point to a derived verb (1st conj.) ܕܝܢܝܐ. The fem. pres. part. of ܕܝܢܝܐ is ܕܝܢܝܐ only.

ܕܝܢܝܐ to grow small (pron. ܝܢܝܐ = ܝܢܝܐ), O.S. ܕܝܢܝܐ. Cf. ܕܝܢܝܐ, N.S., O.S. small with ܝܢܝܐ = ܝܢܝܐ exc. Al. Z. Conjugate as if ܕ were absent.

ܕܝܢܝܐ to live O.S. First present: ܕܝܢܝܐ: ܕܝܢܝܐ: ܕܝܢܝܐ etc. Second present: ܕܝܢܝܐ ܕܝܢܝܐ U. Tkh. Ash. ܕܝܢܝܐ ܕܝܢܝܐ Ti.: ܕܝܢܝܐ ܕܝܢܝܐ Al. ܕܝܢܝܐ ܕܝܢܝܐ Sal. ܕܝܢܝܐ ܕܝܢܝܐ Gaw. (see ܕܝܢܝܐ § 42). Pret. ܕܝܢܝܐ U. Tkh. ܕܝܢܝܐ ܕܝܢܝܐ Ti. Past part. ܕܝܢܝܐ: ܕܝܢܝܐ Ash. Imp. ܕܝܢܝܐ: ܕܝܢܝܐ U.; or ܕܝܢܝܐ: ܕܝܢܝܐ (ܕ Sal.) U. Sal.; or ܕܝܢܝܐ: ܕܝܢܝܐ: ܕܝܢܝܐ K.; or ܕܝܢܝܐ Sing. m. ܕܝܢܝܐ f. ܕܝܢܝܐ pl. m. f. Ash. (In O.S. ܕܝܢܝܐ: ܕܝܢܝܐ: ܕܝܢܝܐ: ܕܝܢܝܐ). Agent: ܕܝܢܝܐ U. K. ܕܝܢܝܐ Ash. Al. Noun of action: ܕܝܢܝܐ U. Tkh. or ܕܝܢܝܐ U. Ti. Causative: ܕܝܢܝܐ.

ܕܝܢܝܐ to be worth (O.S. to be well with (impers.), to be glad, cf. O.S., N.S. ܕܝܢܝܐ good). First present: ܕܝܢܝܐ or ܕܝܢܝܐ (pron. in Sal. ܕܝܢܝܐ see § 90): ܕܝܢܝܐ: ܕܝܢܝܐ: ܕܝܢܝܐ etc. Sal. Q. Gaw. Tkh. Sh.; or ܕܝܢܝܐ: ܕܝܢܝܐ etc. U. Ti. Al. Verbal noun with ܕܝܢܝܐ K. Sh. or ܕܝܢܝܐ Al. Pret. ܕܝܢܝܐ (pron. in Sal. ܕܝܢܝܐ-li) or ܕܝܢܝܐ Ash. Past part. ܕܝܢܝܐ: ܕܝܢܝܐ (pron. in Sal. ܕܝܢܝܐ). Imp. ܕܝܢܝܐ (ܕܝܢܝܐ Sal.). Causative: ܕܝܢܝܐ (ܕܝܢܝܐ Sal.). This verb is not much used in U.; ܕܝܢܝܐ to touch or ܕܝܢܝܐ to bring is substituted.

ܕܝܢܝܐ K. to seek, in Al. to err as O.S. The vowel is sometimes thrown back from the ܕ, as ܕܝܢܝܐ or ܕܝܢܝܐ; ܕܝܢܝܐ or ܕܝܢܝܐ. In U. ܕܝܢܝܐ, see § 47.

ܠܝܠܝܢ to learn O.S. Pres. part. **ܠܝܠܝܢ** : **ܠܝܠܝܢ**, or **ܠܝܠܝܢ** : **ܠܝܠܝܢ**.
Causative: **ܠܝܠܝܢ** : in Al. **ܠܝܠܝܢ** : = O.S. **ܠܝܠܝܢ**.

ܠܝܠܝܢ to swear O.S. Pres. part. **ܠܝܠܝܢ** : **ܠܝܠܝܢ** U. K. or **ܠܝܠܝܢ** : **ܠܝܠܝܢ** U. or **ܠܝܠܝܢ** **ܠܝܠܝܢ** MB. Sh. Second present: **ܠܝܠܝܢ** **ܠܝܠܝܢ** U. or **ܠܝܠܝܢ** **ܠܝܠܝܢ** U. K. Sh. MB. Pret. **ܠܝܠܝܢ** **ܠܝܠܝܢ** U. Ti. Ash. **ܠܝܠܝܢ** **ܠܝܠܝܢ** Al. Tkh. Past part. **ܠܝܠܝܢ** : **ܠܝܠܝܢ** K. U. or **ܠܝܠܝܢ** : **ܠܝܠܝܢ** Sh. or **ܠܝܠܝܢ** : **ܠܝܠܝܢ** U. [Al. **ܠܝܠܝܢ**?] Imp. **ܠܝܠܝܢ** or **ܠܝܠܝܢ** U. Agent: **ܠܝܠܝܢ** U. K. **ܠܝܠܝܢ** MB. Sh. **ܠܝܠܝܢ** Al. Ash. Noun of action: **ܠܝܠܝܢ** U. K. or **ܠܝܠܝܢ** Al. or **ܠܝܠܝܢ** U. Sh. Ti. Causative: **ܠܝܠܝܢ** K. **ܠܝܠܝܢ** Sh. **ܠܝܠܝܢ** Sal. Q. **ܠܝܠܝܢ** Al. (also U. sometimes), **ܠܝܠܝܢ** U.

ܠܝܠܝܢ to bake (O.S. **ܠܝܠܝܢ**, West Syrian **ܠܝܠܝܢ**). Pres. part. **ܠܝܠܝܢ** : **ܠܝܠܝܢ** U. K. or **ܠܝܠܝܢ** : **ܠܝܠܝܢ** U. or **ܠܝܠܝܢ** : **ܠܝܠܝܢ** MB. Sh. Second present: **ܠܝܠܝܢ** **ܠܝܠܝܢ** U. : **ܠܝܠܝܢ** **ܠܝܠܝܢ** MB. K. Sh. Pret. **ܠܝܠܝܢ** **ܠܝܠܝܢ** (**ܠܝܠܝܢ**) or **ܠܝܠܝܢ** **ܠܝܠܝܢ** Al. Tkh. Past part. **ܠܝܠܝܢ** (**ܠܝܠܝܢ**) : **ܠܝܠܝܢ** Sh. Tkh. Imp. **ܠܝܠܝܢ** : **ܠܝܠܝܢ** U. ; **ܠܝܠܝܢ** (**ܠܝܠܝܢ**) U. Q. Sal. ; **ܠܝܠܝܢ** : **ܠܝܠܝܢ** K. Agent: **ܠܝܠܝܢ** U. Sal. K. **ܠܝܠܝܢ** MB. Sh. **ܠܝܠܝܢ** Ash. Al. Noun of action: **ܠܝܠܝܢ** or **ܠܝܠܝܢ** U. Causative: **ܠܝܠܝܢ** U. or **ܠܝܠܝܢ** U. **ܠܝܠܝܢ** K. **ܠܝܠܝܢ** Sal. Q. Gaw. **ܠܝܠܝܢ** Al.

ܠܝܠܝܢ to be green Al. Tkh. (O.S. **ܠܝܠܝܢ** = green). Pres. part. **ܠܝܠܝܢ** Al. Tkh. [For **ܠܝܠܝܢ** to spit see below.] Caus. **ܠܝܠܝܢ**, p. 108.

ܠܝܠܝܢ to sit (ܐ, O.S. ܐ). Pres. part. **ܠܝܠܝܢ** : **ܠܝܠܝܢ** U. K. or **ܠܝܠܝܢ** : **ܠܝܠܝܢ** Al. ; O.S. **ܠܝܠܝܢ** : **ܠܝܠܝܢ** (ܐ). Second present: **ܠܝܠܝܢ** **ܠܝܠܝܢ** U. or **ܠܝܠܝܢ** **ܠܝܠܝܢ** K. Pret. **ܠܝܠܝܢ** **ܠܝܠܝܢ** (tiughli Sal.) or **ܠܝܠܝܢ** **ܠܝܠܝܢ** Al. Tkh. Past part. **ܠܝܠܝܢ** or **ܠܝܠܝܢ** Tkh. Al. Imp. Sing. **ܠܝܠܝܢ**

مَصْرِي : مَصْرِي : مَصْرِي etc. Ti. In U. with دَصْرِي : دَصْرِي ; and the Tkh. form (perhaps also that in Ti.) seems to be = دَصْرِي = دَصْرِي دَصْرِي ; the latter is also in use in U. etc. For دَصْرِي see below. In Ti. (not Ash.) the past part. abs. state gives another form ; مَصْرِي : مَصْرِي : مَصْرِي : مَصْرِي (or دَصْرِي دَصْرِي) : مَصْرِي : مَصْرِي : مَصْرِي : مَصْرِي (Zlama second sound), cf. دَصْرِي above and § 50. These forms are also common elsewhere when دَصْرِي is prefixed: but in U. etc. Zlama has the first sound in the plural; and the first pers. pl. is دَصْرِي دَصْرِي or دَصْرِي دَصْرِي. Similar forms are common in O.S., cf. § 32 (4). *Verbal noun*: مَصْرِي ; also مَصْرِي U. The second present of this verb is not common, the habitual present being used instead. *Pret.* دَصْرِي : also in U. دَصْرِي دَصْرِي which is properly the pret. of مَصْرِي to suck the breast. But the habitual imperfect is generally substituted. For دَصْرِي دَصْرِي = دَصْرِي see § 29 (18).

دَصْرِي K. to dawn, a defective verb, O.S. دَصْرِي (= دَصْرِي U.). The following forms are used. *Pres. part. f.* دَصْرِي Ti. دَصْرِي Tkh. Ash. *Verbal noun*: دَصْرِي. *Pret.* دَصْرِي دَصْرِي Ti. *Noun of action*: دَصْرِي Ti. دَصْرِي دَصْرِي Tkh. Ash.; much used with دَصْرِي or دَصْرِي as دَصْرِي دَصْرِي morning twilight.

دَصْرِي (rare) or دَصْرِي to groan, O.S. دَصْرِي and دَصْرِي. See دَصْرِي.

دَصْرِي Al. to go out O.S. (= دَصْرِي U. K.). *Imp.* دَصْرِي as O.S.

دَصْرِي to be old (so O.S., pret. دَصْرِي). *Pres. part.* دَصْرِي : دَصْرِي or دَصْرِي, دَصْرِي.

دَصْرِي or دَصْرِي K. (O.S. دَصْرِي ; cf. دَصْرِي Al. an avenue, دَصْرِي O.S. a hedge) = دَصْرِي U. to fence, hedge. See دَصْرِي.

tinguish the causative **ܐܕܝܢܐ** to pasture tr., from **ܡܕܝܢܐ** to be ill, which also in U. etc. has a Pthakha sound.

ܐܕܝܢܐ as O.S. or **ܐܕܝܢܐ** to plaister. See **ܐܕܝܢܐ**. In Sal. Q. Gaw. the First present is **ܐܕܝܢܐ**: **ܐܕܝܢܐ**: **ܐܕܝܢܐ**: **ܐܕܝܢܐ**: **ܐܕܝܢܐ**: **ܐܕܝܢܐ**: **ܐܕܝܢܐ**: **ܐܕܝܢܐ** (Sal.): **ܐܕܝܢܐ**.

ܐܕܝܢܐ Ti. Al. or **ܐܕܝܢܐ** U. to be pleasant (delirious Al.). See **ܐܕܝܢܐ**. In O.S. Pa'el to delay, be late, repent. Chald. to be desert.

§ 47. Irregular Verbs of the second conjugation.

Verbs with five or more radicals are like **ܐܕܝܢܐ**. Cf. § 83 c.

ܐܕܝܢܐ to cause to be desired, caus. of **ܐܕܝܢܐ** or **ܐܕܝܢܐ**. Past part. **ܐܕܝܢܐ** U. **ܐܕܝܢܐ** K. So all causatives of this form.

ܐܕܝܢܐ to bring (caus. of **ܐܕܝܢܐ**) = O.S. **ܐܕܝܢܐ**. First present: **ܐܕܝܢܐ**: **ܐܕܝܢܐ** etc. Ti. or usually **ܐܕܝܢܐ**: **ܐܕܝܢܐ** Ti. or **ܐܕܝܢܐ**: **ܐܕܝܢܐ** Tkh. Ash. Sh. (the Pthakha of fem. is short); or **ܐܕܝܢܐ**: **ܐܕܝܢܐ** Al. or **ܐܕܝܢܐ** (*mé-yi*, so throughout): **ܐܕܝܢܐ**: **ܐܕܝܢܐ**: **ܐܕܝܢܐ**: **ܐܕܝܢܐ**: **ܐܕܝܢܐ**: **ܐܕܝܢܐ**: **ܐܕܝܢܐ**: **ܐܕܝܢܐ** U.; or **ܐܕܝܢܐ** (also **ܐܕܝܢܐ**) Sal. Q.; or **ܐܕܝܢܐ**: **ܐܕܝܢܐ**: **ܐܕܝܢܐ**: **ܐܕܝܢܐ**: **ܐܕܝܢܐ**: **ܐܕܝܢܐ**: **ܐܕܝܢܐ**: **ܐܕܝܢܐ** Gaw. Verbal noun: **ܐܕܝܢܐ** K. Sh. MB. **ܐܕܝܢܐ** U. **ܐܕܝܢܐ** Sal. **ܐܕܝܢܐ** Gaw. Preterite: **ܐܕܝܢܐ** Tkh. Ash. MB. Sh. **ܐܕܝܢܐ** Ti. **ܐܕܝܢܐ** U. [with fem. object **ܐܕܝܢܐ**, and so with objective pronouns, § 50] **ܐܕܝܢܐ** Sal. Gaw. Past part. **ܐܕܝܢܐ**, **ܐܕܝܢܐ** K. (Ti. f. **ܐܕܝܢܐ**); **ܐܕܝܢܐ**, **ܐܕܝܢܐ** (*mū-yita*) U.; so Sal. with fem. **ܐܕܝܢܐ**. Imp. **ܐܕܝܢܐ** K. **ܐܕܝܢܐ** Ti.; but in U. **ܐܕܝܢܐ** (pl. **ܐܕܝܢܐ**), in Gaw. **ܐܕܝܢܐ** (pl. **ܐܕܝܢܐ**). Agent: **ܐܕܝܢܐ**, but

ḥāḍa : **ḥāḍa** U. or **ḥāḍa** : **ḥāḍa** Sal. or **ḥāḍa** : **ḥāḍa** Gaw. *Agent*: **ḥāḍa** or **ḥāḍa** U. or **ḥāḍa** Sal. or **ḥāḍa** Gaw. *Noun of action*: **ḥāḍa** or **ḥāḍa**.

ḥāḍa *to revile*, O.S. **ḥāḍa**. Some forms are as if from **ḥāḍa**. *Pres. part.* **ḥāḍa** : **ḥāḍa** ; or **ḥāḍa** : **ḥāḍa** Sal. ; or **ḥāḍa** : **ḥāḍa** Gaw. *Verbal noun*: **ḥāḍa** or **ḥāḍa** Gaw. *Pret.* **ḥāḍa** Ash. U. **ḥāḍa** K. **ḥāḍa** in Amadia. *Past part.* **ḥāḍa** K. U. **ḥāḍa** U. ; both have fem. **ḥāḍa** (ó). *Agent*: **ḥāḍa** K. U. or **ḥāḍa** U. *Noun of action*: **ḥāḍa** (first conj. form ?) U. **ḥāḍa** K. **ḥāḍa** U. Ash. In U. &c. Mim silent throughout.

ḥāḍa U. or **ḥāḍa** K. *to throw, divorce*. This verb follows the first, not the second division of the second conjugation and takes no euphonic vowel. The *past part.* is **ḥāḍa** rarely in K., usually in U: **ḥāḍa** K. See p. 116.

ḥāḍa Ti. (not Ash.) or **ḥāḍa** U., see § 30, *to be proud*. Conjugate like **ḥāḍa**, prefixing 'ḥāḍa' Ti. 'ḥāḍa' U.

ḥāḍa Al. *to be fulfilled*, see § 30. Like **ḥāḍa**, prefixing 'ḥāḍa'.

ḥāḍa (á) *to place* (see **ḥāḍa** § 46); like **ḥāḍa**, not **ḥāḍa**. In U. sometimes **ḥ** drops, as **ḥāḍa** *they place*, **ḥāḍa** *he placed*.

ḥāḍa *to have worms*. Conjugate as if **ḥ** were absent (cf. O.S. **ḥāḍa** N.S. **ḥāḍa** *a worm*).

VERBS WITH OBJECTIVE AFFIXES.

§ 48. *Verbal noun and past participle.* These often take the affixes of § 11 in U. Q. Sal. Gaw. etc. But in K. these forms are not much used, the object being rather expressed by adding **ܫܕܐ** : **ܫܕܐ** etc. after the verb in Ti. : **ܫܕܐ** etc. in Tkh. : **ܫܕܐ** etc. in Ash., also U. (§ 70).

After most of these affixes the substantive verb will require Khwaṣa, as they end in a consonantal sound. Such combinations as **ܫܕܐ ܫܕܐܐܢܐ** are by their meaning excluded. *Thou hast saved thyself* must be expressed by **ܫܕܐ ܫܕܐܢܐ**. In the third pers. sing. the forms **ܫܕܐ** -, **ܫܕܐ** - are used in U.; in the third pers. pl. **ܫܕܐܢܐ**. In K. **ܫܕܐ** **ܫܕܐ** are preferred for the singular.

Examples. **ܫܕܐܢܐ** U. *they are saving me.* **ܫܕܐܢܐ** **ܫܕܐܢܐ** *I have saved you* (rare), **ܫܕܐܢܐ ܫܕܐܢܐ** *he is revealing it.*

But the past participle is not much used with affixes; the forms in § 50 are preferred, the preterite being used instead of the perfect.

§ 49. The *present participle* (and derived tenses) and *imperative* take the same affixes with **ܫܕܐ**. They are then accented on the penult (except 2 pl. and Condit.), the affix being counted as part of the word (§ 8). The **ܫܕܐ** is omitted generally in Al. Z. and often in Gavilan and elsewhere; everywhere after the first pers. sing.; and in verbs ending in **ܫܕܐ** (usually), **ܫܕܐ**, **ܫܕܐ**, after the 3 sing. first present (and similar tenses) and 2 sing. imperative. The 3 sing. affix forms are **ܫܕܐ** -, **ܫܕܐ** - only; the 3 pl. are **ܫܕܐܢܐ** - U. **ܫܕܐܢܐ** - MB. **ܫܕܐܢܐ** - K. Al. Sp.

We cannot usually write **ܫܕܐܢܐ ܫܕܐܢܐ** for *I will save myself* or similar constructions, but must use **ܫܕܐܢܐ** as in § 48. Yet in Al., in the third person at any rate, such a construction is allowable. Thus

St Matt. xiv. 15 **וַיִּבְּרֹךְ לָהֶם** *let them buy themselves food* (**לָהֶם** U. K.). In U. K. we may use this construction in the Imperative thus: **קְנוּ לָךְ**, *buy for thyself*; cf. **כָּבַח אֶחָד** *backwards*, lit. *behind himself*, § 67. The O.S. usage is the same as Al. [Note that the O.S. affixes to the Imperative are not found in N.S. The disappearance of the old past and future tenses leads to a great simplification in affixes. On the other hand N.S. has affixes for *them* where O.S. has to use the separate pronouns.]

Examples. **אֶפְרַיִם יִשְׁׁבֵּהוּ** *I will save him* [in Jilu, where the variant **יִשְׁׁבֵּהוּ יִשְׁׁבֵּהוּ** is used (§ 31), this will be **יִשְׁׁבֵּהוּ יִשְׁׁבֵּהוּ**]; **יִשְׁׁבֵּהוּ יִשְׁׁבֵּהוּ** U. **יִשְׁׁבֵּהוּ יִשְׁׁבֵּהוּ** Tk. *thou savedst us*; **יִשְׁׁבֵּהוּ יִשְׁׁבֵּהוּ** U. *you (pl.) saved them*; **יִשְׁׁבֵּהוּ יִשְׁׁבֵּהוּ** U. *he is in the habit of saying it*; **יִשְׁׁבֵּהוּ יִשְׁׁבֵּהוּ** U. or **יִשְׁׁבֵּהוּ יִשְׁׁבֵּהוּ** K. *sing them* (sing. imp.), **יִשְׁׁבֵּהוּ יִשְׁׁבֵּהוּ** U. (**יִשְׁׁבֵּהוּ** K.) *sing them* (pl.); **יִשְׁׁבֵּהוּ יִשְׁׁבֵּהוּ** *heal me* Sal. = **יִשְׁׁבֵּהוּ יִשְׁׁבֵּהוּ** U. or **יִשְׁׁבֵּהוּ יִשְׁׁבֵּהוּ** (א for ה before י); **יִשְׁׁבֵּהוּ יִשְׁׁבֵּהוּ** Gaw. *I know him*, § 46.

Note. The affixes in this section are often added even when the object, a substantive, is also expressed. Cf. § 20 (9).

§ 50. *Preterite.* As the preterite is inverted, so that **יִשְׁׁבֵּהוּ יִשְׁׁבֵּהוּ** means *he was left by me* and so *I left him*, § 32 (4), we must express the English objective pronoun by the subjective forms **יִשְׁׁבֵּהוּ יִשְׁׁבֵּהוּ**: **יִשְׁׁבֵּהוּ** etc., abbreviating them in exactly the same way as in the formation of the First present tense, and placing them between the participle and the י. We thus get, remembering that the fem. of **יִשְׁׁבֵּהוּ** is **יִשְׁׁבֵּהוּ**, the pl. **יִשְׁׁבֵּהוּ**, and that the third person requires no subject-pronoun:

יִשְׁׁבֵּהוּ יִשְׁׁבֵּהוּ *he left him*, lit. *he was left by him*.

יִשְׁׁבֵּהוּ יִשְׁׁבֵּהוּ *he left her*, lit. *she was left by him*.

ܫܠܝܬܐ ܕܝܬܝܐ for ܫܠܝܬܐ ܕܝܬܝܐ *he left thee* (m.).

ܫܠܝܬܐ ܕܝܬܝܐ¹ for ܫܠܝܬܐ ܕܝܬܝܐ *he left thee* (f.).

ܫܠܝܬܐ ܕܝܬܝܐ for ܫܠܝܬܐ ܕܝܬܝܐ *he left me* (m.).

ܫܠܝܬܐ¹ (Pthakha sound) for ܫܠܝܬܐ ܕܝܬܝܐ *he left me* (f.).

ܫܠܝܬܐ ܕܝܬܝܐ for ܫܠܝܬܐ ܕܝܬܝܐ *he left them*, K. Al. Z. Sal. J. (U. below).

ܫܠܝܬܐ ܕܝܬܝܐ (or ܫܠܝܬܐ K.) for ܫܠܝܬܐ ܕܝܬܝܐ *he left you*.

ܫܠܝܬܐ ܕܝܬܝܐ for ܫܠܝܬܐ ܕܝܬܝܐ Ti. Al. Sh. Ash. or } *he left us*.
ܫܠܝܬܐ ܕܝܬܝܐ for ܫܠܝܬܐ ܕܝܬܝܐ (f. for m.) U. Tkh. }

So for *she left him* ܫܠܝܬܐ ܕܝܬܝܐ; *she left her* ܫܠܝܬܐ ܕܝܬܝܐ; and similarly for all persons and both numbers. But we cannot say ܫܠܝܬܐ ܕܝܬܝܐ for *thou hast left thyself* (§ 48), but must say ܫܠܝܬܐ ܕܝܬܝܐ lit. *thy self has been left by thee* [ܫܠܝܬܐ is feminine].

It will be noticed that for *he left the woman* we should say ܫܠܝܬܐ ܕܝܬܝܐ; for *he left the men* we should say ܫܠܝܬܐ ܕܝܬܝܐ K. etc., and this is the usual construction. But ܫܠܝܬܐ ܕܝܬܝܐ (ܫܠܝܬܐ) is also used, § 31 (4). If the object precedes the verb, we must almost always use the former construction.

In O.S. also the absolute state of the past part. is used with the pronouns, but the contractions are not the same as in N.S.; they are those given in § 32 (1). Thus ܫܠܝܬܐ: ܫܠܝܬܐ: ܫܠܝܬܐ: ܫܠܝܬܐ: ܫܠܝܬܐ etc.

In the above forms (except 2 pl.) the accent is on the syllable immediately preceding ܠ, the whole being treated as one word.

¹ In the village of Digalah these are frequently used for the masculine, cf. § 31 (First present tense).

There is an important variation in U.: **عَجَبِيَّوْ** **عَجَبِيَّوْ** with a strong accent (*shwiqéli*), for **عَجَبِيَّوْ**. This seems to be due to a false analogy, the affix form of § 11 being added on. Nöldeke (§ 104) suggests that this is **عَجَبِيَّوْ**, the definite state for the absolute, giving Zlama its second sound. But in U. this second sound is rare, and only occurs in a few words like **اَدَبِيَّوْ** *two*, **اِبْدِيَّوْ** *other* etc.; never in the plurals. Indeed this plural ending in most districts has the first Zlama sound. And the strong accent would point to the affix form **عَجَبِيَّوْ** which itself has this strong accent, § 8 (2).

Except in the third person, sing. and pl., these forms are not much used in U. in colloquial conversation.

In all districts for *he left him* we can treat **كَبَّ** as an active verb and add on pronouns: thus—**كَبَّ كَبَّ** esp. Al., or **كَبَّ كَبَّ** K.; so **كَبَّ كَبَّ** *he told him* K. This, though not very grammatical, is an expedient to avoid the ambiguity of **كَبَّ** meaning *he left* as well as *he left him*. In U. this is carried a step further, and we can add on **كَبَّ، كَبَّ : كَبَّ** etc. to all persons and both numbers. Thus **كَبَّ كَبَّ** *you (pl.) left me*. More rarely we may express the same thing with **كَبَّ**, as **كَبَّ كَبَّ**. This method is also much in use in Al.

Second Conjugation.

ܬܬܝܬܪܐ ܗܝܠܐ ܗܝܠܐ *he healed him.*

شفاها *he healed her.*

ܫܠܡܐ ܡܕܥܝܐ *he healed thee* (m.).

၈၃ ၊ ၵုၵ်းၵုၵ်း *he healed thee (f.).*

שָׁמַרְתִּי מִצְוָתְךָ הַזֶּה *he healed me (m.).*

ਸੁਖਮਿਧੁ he healed me (f.), (second Mim with Pthakha sound).

ṣṣṣṣṣṣ K. Al. Z. (ṣṣṣṣṣṣ | ṣṣṣṣṣṣ (or ṣṣṣṣ) K.
 U.). (ṣṣṣṣ U.).

ṣṣṣṣ Pthakha sound.

So Pthakha verbs (§ 42), e.g. ṣṣṣṣ : ṣṣṣṣ U. *he quickened me*.

And so quadriliterals, e.g. ṣṣṣṣ K. (ṣṣṣṣ U.) *he understood us*.

Verbs ṣṣ are similar: thus ṣṣṣṣ *he heard him*, ṣṣṣṣ U. ṣṣṣṣ Ti. Ash. ṣṣṣṣ Al. Z. *he heard her*, ṣṣṣṣ Tkh. or ṣṣṣṣ Ash. or ṣṣṣṣ U. *he heard thee m. etc.*

And in the second conjugation: in U. with ṣ, as ṣṣṣṣ *he assembled us*, ṣṣṣṣ *he assembled them*. But in K. Al. without ṣ, as ṣṣṣṣ, as ṣṣṣṣ : ṣṣṣṣ : ṣṣṣṣ : ṣṣṣṣ : ṣṣṣṣ (Pthakha sound): ṣṣṣṣ (or ṣṣṣṣ): ṣṣṣṣ (or without ṣ, also 'ṣṣṣṣ'): ṣṣṣṣ or ṣṣṣṣ.

Note. (1) The indirect object may often be represented by the affixes. Thus from ṣṣṣṣ *to ask* (a question) which takes ṣṣ after it (§ 71) we have ṣṣṣṣ *I asked her*. So ṣṣṣṣ *I am giving you* (pl.).

(2) The second preterite takes affixes like the first. Thus ṣṣṣṣ *he nearly cut it (f.) off*.

(3) A very common Upper Tiari usage is

ṣṣṣṣ or ṣṣṣṣ *I have killed him*.

ṣṣṣṣ or ṣṣṣṣ *I have killed her*.

ṣṣṣṣ or ṣṣṣṣ *I have killed them*.

And so for all persons and both numbers, of both subject and object.

USE OF THE TENSES.

§ 51. *Tenses derived from the present participle.*

(1) The *first present* is rarely used, as it is in O.S., as an ordinary present in a simple sentence: and when thus used in the translation of the Bible into the Urmi dialect it is an archaism; as in St Matt.

iii. 2. ܐܝܬܝܗ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ *and he saith Repent.* This is not colloquial [see below (3)] except in the verb ܬܚܝܬܐ *to wish*, which is thus used, as ܬܚܝܬܐ ܕܝܬܐ *I wish to go* (ܕ omitted).

(2) The same with ܐܬܐ, as an ordinary past, is likewise archaic, e.g. St Matt. iii. 1 ܐܬܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ *and he preached in the wilderness of Judaea.*

(3) The *habitual present*, with ܕ, ܐ, or ܐ (see p. 82, also § 119) prefixed, or in Ti. and Ash. without prefix, is very common. Thus ܕܐܬܐ = *he finishes* (as a habit), but ܐܬܐ *he is finishing* (now). But in Al. this tense is constantly used for the second present. After a negative the prefix disappears except in Al., § 33. This tense is also frequently used as a historic present, in narration. In a few verbs it is also used as a simple present; as ܬܚܝܬܐ *he wishes*, ܕܥܝܢܐ *he knows*, ܕܥܝܢܐ *he can*. Cf. ܐܬܐ or ܐܬܐ *it may be = perhaps*.

(4) With ܐܬܐ this tense becomes a habitual imperfect: as ܐܬܐ ܕܝܬܐ *I used to go*.

(5) The *future* (with ܕ U. K. or ܕ Al. K. [esp. before ܐ, ܐ] or ܐ Al. Z. Sal. or ܐ [before ܐ, ܐ] Ash. or without prefix in Ash. and often Ti. Z. and more rarely elsewhere; the negative without prefix except in Al. where ܐ is used as ܐܬܐ *I will not kill*, and except sometimes in U. and Ti. where we have ܐܬܐ) cor-

responds to a common usage in later ecclesiastical Syriac, where the present participle replaces the old future, as **ܕܠܐ ܗܘܝܢܐ ܕܡܫܝܚܐ** *we will not deny Christ* (Martyrs' Anthem, Tues. even.) = **ܕܠܐ ܗܘܝܢܐ** N.S. or **ܕܠܐ ܗܘܝܢܐ** Al. Cf. below (10). So Rev. xvii. 7 etc. O.S.

ܕܐܝܬܐ is not prefixed to questions of the form **ܕܐܝܬܐ ܕܐܝܬܐ** *shall I go?* i.e. *do you wish me to go?* **ܕܐܝܬܐ ܕܐܝܬܐ** *shall I get up?* Another future may (more rarely) be formed by **ܕܐܝܬܐ ܕܐܝܬܐ** U. K. or **ܕܐܝܬܐ ܕܐܝܬܐ** Al. *to be about* (lit. *ready*), as **ܕܐܝܬܐ ܕܐܝܬܐ** (or **ܕܐܝܬܐ**) *he is about to come*.

(6) The same with **ܕܐܝܬܐ** is a conditional, or is the equivalent to the future in *oratio obliqua*, as ... **ܕܐܝܬܐ ܕܐܝܬܐ** *he would come if...* (§ 60), **ܕܐܝܬܐ ܕܐܝܬܐ** *he said he would come*, but see § 66.

(7) The form of the preterite with **ܕܐܝܬܐ**, as **ܕܐܝܬܐ ܕܐܝܬܐ** *he finished* (for variations see p. 82) is much used in Al., rarely elsewhere except with objective affixes (and then not very often, see § 50), and never in Ti. Ash. With a negative the prefix is retained.

[*Note.* The prefixes **ܕܐܝܬܐ** : **ܕܐܝܬܐ** : **ܕܐܝܬܐ** etc. are not necessarily repeated when two verbs are joined by **ܐܝܬܐ** : as **ܕܐܝܬܐ ܕܐܝܬܐ** *they will come and go*. But we may say **ܕܐܝܬܐ ܕܐܝܬܐ** here.]

(8) The First present is constantly used in relative and subjoined clauses where no time is expressed, after certain conjunctions, or after such verbs as **ܕܐܝܬܐ** *to wish*, **ܕܐܝܬܐ** (**ܕܐܝܬܐ**) *to command*, **ܕܐܝܬܐ** *can*, **ܕܐܝܬܐ** *must*, **ܕܐܝܬܐ** *must*, **ܕܐܝܬܐ** *ought*; **ܕ** being usually prefixed, but often omitted after **ܕܐܝܬܐ** : **ܕܐܝܬܐ** : **ܕܐܝܬܐ** and always after **ܕܐܝܬܐ** *if*. Thus **ܕܐܝܬܐ ܕܐܝܬܐ** *he can come*, **ܕܐܝܬܐ ܕܐܝܬܐ** *he must*

used in the second person to denote a prohibition (= O.S. **ك** with the future) and also to denote a positive command weakly or politely expressed, as **شَاطْ اَنْتَا** *pray tell it*. For the difference between **ك** and **ك** see § 59.

(11) This tense is used with **د** **اَنْتَا** U. *would that* = **د** **اَنْتَا** U. K. or **د** **اَنْتَا** Tkh. or **د** **اَنْتَا** Ti. (hard Kap) or **د** **اَنْتَا** Al. (O.S. **اَنْتَا** or **اَنْتَا**); as (a) **اَنْتَا** **اَنْتَا** **اَنْتَا** *would that he would come*; (b) **اَنْتَا** **اَنْتَا** **اَنْتَا** *would that he had come*.

(12) For its use in protasis and apodosis see § 60; for the rendering of the English participle see § 58.

§ 52. *Second present*. This denotes an act going on at the present time, as **اَنْتَا** **اَنْتَا** *I am finishing*; but it may be a single and not a continuous act, as **اَنْتَا** **اَنْتَا** *I say*. In some verbs a present act denotes also a habit, as **اَنْتَا** **اَنْتَا** *he dwells*. Occasionally this tense denotes a future, as **اَنْتَا** **اَنْتَا** *I am coming*, i.e. not only *I am on my way* but *I will come*. This tense is not much used in Al. where the habitual present replaces it, § 51 (3).

It is frequently used where the English has *will* = *is willing*; as **اَنْتَا** **اَنْتَا** **اَنْتَا** *he will not go* (is not willing to go); so **اَنْتَا** **اَنْتَا** **اَنْتَا** *he will not sell* (lit. *give*) [it] *for two grans*.

§ 53. *The imperfect* denotes (a) an act formerly in progress, (b) a former wish or intention; but not a habit. Thus **اَنْتَا** **اَنْتَا** **اَنْتَا** *I was in the act of going* or *I was just about to start*: but not *I used to go* (**اَنْتَا** **اَنْتَا**).

§ 54. *The preterite* properly denotes an action done at a particular past time. But it is frequently used loosely for a perfect or pluperfect; as **اَنْتَا** **اَنْتَا** **اَنْتَا** *you have come in peace* (are welcome),

ܐܬܝܬܐ ܕܢܝܢܐ ܕܐܬܝܬܐ *after he had come*. So often in dependent sentences.

It is used prospectively for an immediate future. A man seeing another at a distance about to arrive will say ܐܬܝܬܐ ܕܢܝܢܐ *he has come*, i.e. *he is coming, he is in sight*. So the Turkish preterite *galdi* is used, cf. Modern Greek *ἔφθασε*. A sick man, or one in peril, says ܡܪܝܬܐ ܕܐܬܝܬܐ *I am dying*. [With this compare the habit a servant has of saying ܡܪܝܬܐ ܕܐܬܝܬܐ *it is ready*, when anything is ordered, meaning that he will set about getting it ready.] When a man asks for information and understands the answer, he says ܡܪܝܬܐ ܕܐܬܝܬܐ *I knew = I comprehend*.

The preterite very frequently denotes pure hypothesis, § 62.

§ 55. *The perfect* is not so much used in U. as the preterite which often replaces it (§ 54). It is used both actively and passively; thus ܐܬܝܬܐ ܕܢܝܢܐ = *he has revealed or it is revealed*. In K. it is very common as rendering the passive.

In several cases the perfect denotes a present result. Thus: ܐܬܝܬܐ ܕܢܝܢܐ *he has come to a standstill = he is standing*, ܐܬܝܬܐ ܕܡܪܝܬܐ *he has laid himself down = he is in bed* [ܐܬܝܬܐ ܕܡܪܝܬܐ = *he is getting into bed*]. Similarly we have ܐܬܝܬܐ ܕܡܪܝܬܐ *he is hungry*, ܐܬܝܬܐ ܕܡܪܝܬܐ *he is thirsty*, ܐܬܝܬܐ ܕܡܪܝܬܐ *he is asleep*, ܐܬܝܬܐ ܕܡܪܝܬܐ *he is fasting*, ܐܬܝܬܐ ܕܡܪܝܬܐ *he is sorry*, ܐܬܝܬܐ ܕܡܪܝܬܐ *he remains*¹, ܐܬܝܬܐ ܕܡܪܝܬܐ *he is tired*, ܐܬܝܬܐ ܕܡܪܝܬܐ *he is perspiring* [elsewhere the second present], ܐܬܝܬܐ ܕܡܪܝܬܐ *he is riding* U. only (see § 46), ܐܬܝܬܐ ܕܡܪܝܬܐ or ܐܬܝܬܐ ܕܡܪܝܬܐ *he is silent*. We see the same thing in many cases where the past participles have become simple adjectives: as ܐܬܝܬܐ ܕܡܪܝܬܐ *it is sweet*, from ܡܪܝܬܐ *to be or become sweet*. We may compare the Greek perfects *ἐγρήγορα, οἶδα, ὤλωλα*, etc.

¹ So ܐܬܝܬܐ ܕܡܪܝܬܐ *the remainder* (also ܐܬܝܬܐ ܕܡܪܝܬܐ as O.S.).

§ 56. *The pluperfect* denotes an action finished at some past time, but it is often replaced by the preterite, § 54.

As the perfect often denotes a present result, the pluperfect denotes a past result, as **دَمَجَّ سَمَ** *he had laid himself down* = *he was in bed*. The **دَمَجَّ** is sometimes omitted in a subjoined clause, as **دَجَلْتِ لَبِ يَوْمِئِذٍ** U. *I saw them standing* [not very common colloquially] § 58 (1); cf. O.S. **وَسَوَّاهُ كَفَحَافَ دَوَّاهِ** and *I saw heaven opened*, Rev. xix. 11.

§ 57. *Verbal noun*.

(1) This does not usually represent the English infinitive after *can*, *must*, *command* and the like, see § 51 (8); but occasionally it does so, and after **مَدَّ** *to begin*, **دَدَّ دَدَّ** *to begin* (lit. *pour hand*), it is almost always so used, usually with **د**, more rarely with **ت**; as **دَدَّ دَدَّ لَبِ دَدَّ** *I began to say* (or **دَدَّ**). But in Al. we have the other construction here: thus St Luke iii. 23 **دَدَّ دَدَّ** [دَدَّ] *he began to be*. So very rarely in U.

(2) With **دَوَّ** *to increase*, it is employed as the equivalent of the O.S. construction with **دَوَّ: دَوَّ** *he revealed yet again*. But this is not colloquial.

(3) It is used simply as a substantive, § 76 (1). In this case it may govern an object directly, [which often precedes it, especially if it is of the first conjugation]; or more rarely, as any other substantive, with **د**; thus **دَدَّ دَدَّ دَدَّ** *dinner time* (*time of eating bread*). It would be possible to say **دَدَّ دَدَّ دَدَّ** (or **دَدَّ دَدَّ**), especially in Al., but in U. K. **دَدَّ** would naturally be substituted, § 76 (3). So **دَدَّ دَدَّ دَدَّ** *he stopped having the children killed* (or **دَدَّ دَدَّ**). Instead of the verbal noun we have a finite verb in the following:—**دَدَّ دَدَّ** *instead of those men going*. In **د** verbs the form **دَدَّ**

is preferred to ܠܟܠ when it is used as a simple substantive not followed by ܕ and another noun (U. Q. Sal. Gaw.). Thus ܠܢܐܠܡܢܐ ܠܢܐܠܡܢܐ *I came to read (for reading), i.e. to learn, at school*: but we should have ܕܡܢܐ ܕܡܢܐ *reading books*: in U. more often ܡܢܐ here.

(4) It is used participially (in the first conjugation with ܐ), the particles ܕܐ *just*, ܕܐ (esp. K.) or ܕܐ Al. *whilst*, ܕܐ *yet* or ܕܐ K. Al. *now* and the like being often prefixed; or with the conjunction ܕ, the substantive verb being omitted. It is often repeated for emphasis or intensity. Thus: ܠܢܐܠܡܢܐ ܠܢܐܠܡܢܐ *I saw her coming* (or ܕܢܐܠܡܢܐ), ܕܐ ܕܐ *whilst causing to be killed*, ܕܐ ܕܐ *while not yet coming*, ܕܐ ܕܐ ܕܐ ܕܐ ܕܐ *he went round the villages perpetually singing*. The ܐ is sometimes omitted from the verbal noun, as ܕܐ ܕܐ ܕܐ *daybreak*.

(5) It is added on to all the tenses, especially in K., for emphasis or intensity; as ܕܐ ܕܐ *it greatly increased* (not ܕܐ as often printed); ܕܐ ܕܐ *he is hasting greatly*.

(6) It expresses, with ܐ, the English infinitive except as noted above (1); it even expresses a purpose, though this may also be expressed by the present with ܕ ܐ *in order that*, or its variants, § 72. Also occasionally with ܐ it is an ordinary substantive, as above (3); thus ܐ ܐ (or ܐ ܐ) *from taking*, ܐ ܐ *from subduing*: so also ܐ ܐ *from taking and giving*. Cf. ܐ ܐ *I am not worthy to bear his shoes*, Matt. iii. 11.

§ 58. *Rendering of the English participle, used absolutely.*

(1) *Present participle*. This is not rendered by the Syriac present participle except in the rare cases when the latter is 'in

construction' as in § 16. Even in O.S. the participial use of the present participle not 'in construction' is not very common; though we have **ܐܝܬܝܢ ܕܥܬܝܬܝܢ ܕܥܬܝܢ** *that thou mayest be seeing*, Rev. iii. 18, N.S. **ܐܝܬܝܢ ܕܥܬܝܢ ܕܥܬܝܢ**; so **ܐܝܬܝܢ ܕܥܬܝܢ ܕܥܬܝܢ** *thus be ye doing*, 1 Cor. xi. 25 = **ܐܝܬܝܢ ܕܥܬܝܢ ܕܥܬܝܢ** N.S. The English present participle, standing absolutely, is rendered either (a) by a conjunction or relative and finite verb, as **ܐܝܬܝܢ ܕܥܬܝܢ ܕܥܬܝܢ** *when he sees him coming*, St John x. 12 (O.S. similar); or (b) by the verbal noun as in § 57 (4). We must however distinguish the English noun of action and participle which are of the same form; thus *he saw me coming* (part.) **ܐܝܬܝܢ ܕܥܬܝܢ ܕܥܬܝܢ**; but *he saw my coming* (noun) **ܐܝܬܝܢ ܕܥܬܝܢ ܕܥܬܝܢ**. But in the case of an intransitive verb we may use the past participle, though only in the following construction: **ܐܝܬܝܢ ܕܥܬܝܢ ܕܥܬܝܢ** *I saw her standing* (or **ܐܝܬܝܢ ܕܥܬܝܢ**).

(2) *Past participle, active.* This is rendered by a separate clause, as *having seen the affair, he told me* = **ܐܝܬܝܢ ܕܥܬܝܢ ܕܥܬܝܢ ܐܝܬܝܢ ܕܥܬܝܢ**. And very rarely with a transitive verb past part. **ܐܝܬܝܢ ܕܥܬܝܢ ܕܥܬܝܢ** *I saw them having taken (loaded with) burdens.*

(3) *Past participle, passive.* This is rendered by the past participle in Syriac. The particles of § 57 (4) may be prefixed.

§ 59. *The Imperative* has only the second person, and the other persons are expressed by the first present; the second person is also thus expressed when a prohibition, or a weak or polite positive command is intended, § 51 (10). A prohibition, 2 pers., may be also expressed by the imperative with **ܕܐ**, unlike O.S. This denotes the prohibition of a single action, while the first present with **ܕܐ** denotes that of a continued action. Thus a man seeing a boy running would shout to him **ܕܐ ܕܐ** *do not stop*; but sending a boy on a message in haste he would say **ܕܐ ܕܐ**. But this is not a hard and fast rule.

may be expressed in four ways. Thus, *when the sun has set* (= *shall have set*) = **ܠܝܬܝܢ ܕܝܫܬܝܬ ܫܡܫܐ ܕܝܬܝܢ** or **ܕܝܬܝܢ ܕܝܫܬܝܬ ܫܡܫܐ** (loosely) or **ܕܝܬܝܢ ܕܝܫܬܝܬ ܫܡܫܐ**. A very common method, however, of rendering this is to replace the temporal clause by another; thus, **ܕܝܬܝܢ ܕܝܫܬܝܬ ܫܡܫܐ : ܕܝܬܝܢ ܕܝܬܝܢ** *let the sun set, then I will go*. After **ܕܝܬܝܢ** there is often an aposiopesis; as **ܕܝܬܝܢ : ܕܝܬܝܢ—ܕܝܬܝܢ** *When will you go?—I shall go when he comes*. With this we may compare the method of expressing *the day after to-morrow* and *the day before yesterday*. The translation of both is **ܕܝܬܝܢ ܕܝܬܝܢ** K. or **ܕܝܬܝܢ ܕܝܬܝܢ** U., lit. *the other day*. But a Syrian will generally be more exact, and say **ܕܝܬܝܢ ܕܝܬܝܢ : ܕܝܬܝܢ ܕܝܬܝܢ** U. [= **ܕܝܬܝܢ ܕܝܬܝܢ** K.], which stands both for *not to-morrow but the next day*, and *not yesterday but the day before* (§ 67). So for *Monday week* we generally have **ܕܝܬܝܢ ܕܝܬܝܢ : ܕܝܬܝܢ ܕܝܬܝܢ** U. [K. similar] = *not this, but the other Monday*.

In Al. a temporal clause is sometimes replaced by the verbal noun, thus **ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ** lit. *now they without blessing = before they were married*, St Matt. i. 18. This would not be possible in U.; they would usually say **ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ** but they might say **ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ** lit. *as yet they not blessed* [all ܕ].

The preterite is used in a temporal clause if there is uncertainty, as **ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ** *after I have come* (if ever I do come) *I shall see him*. This is equivalent to **ܕܝܬܝܢ ܕܝܬܝܢ**, § 60. So also if no particular time is referred to and a general case or hypothesis is intended.

An English temporal clause is often rendered by the noun of action, as **ܕܝܬܝܢ ܕܝܬܝܢ** *when I returned, return, was returning*, **ܕܝܬܝܢ ܕܝܬܝܢ** *after I have (had) returned*, **ܕܝܬܝܢ ܕܝܬܝܢ** *till I come (came)*. The

Thus ܕܟܝܢܐ ܕܗܝܠܐ ܕܟܝܢܐ ܕܟܝܢܐ *they ought to be here*, i.e. I should have expected it. Also in referring to a past event they often are used for ܕܟܝܢܐ, as ܕܟܝܢܐ ܕܟܝܢܐ ܕܟܝܢܐ *you ought to have gone*. ܕܟܝܢܐ is used both in U. and K.: ܕܟܝܢܐ in U. only.

(4) For *it is I* and the like see § 29 (19); for ܕܟܝܢܐ, ܕܟܝܢܐ, § 29 (11).

(5) We may notice ܕܟܝܢܐ ܕܟܝܢܐ *it may be = perhaps* [or *it is possible* which is also rendered by ܕܟܝܢܐ ܕܟܝܢܐ § 29 (10)] and ܕܟܝܢܐ *it may happen = perhaps*; the ܕ is usually dropped, even in K. If this is used as a verb in U. it is ܕܟܝܢܐ; in K. ܕܟܝܢܐ, see §§ 36, 87 c.

(6) In Al. and sometimes K. ܕܟܝܢܐ is used impersonally for ܕܟܝܢܐ *to wish*, which in Al. usually = *to love*. Thus ܕܟܝܢܐ ܕܟܝܢܐ *I wished*. Also *to be pleased*; as ܕܟܝܢܐ ܕܟܝܢܐ ܕܟܝܢܐ Al. *if it pleases him* (God) *in him* (Christ) = *if he will have him*, St Matt. xxvii. 43; ܕܟܝܢܐ ܕܟܝܢܐ ܕܟܝܢܐ Al. *In thee I am* (lit. *was*) *well pleased*, St Luke iii. 22.

(7) ܕܟܝܢܐ or ܕܟܝܢܐ = *far be it from me*, usually followed by ܕ and the first present. Thus ܕܟܝܢܐ ܕܟܝܢܐ O.S. = ܕܟܝܢܐ ܕܟܝܢܐ N.S. *far be it from us to deny*. Also standing by itself ܕܟܝܢܐ or ܕܟܝܢܐ = *God forbid!*

(8) For ܕܟܝܢܐ *it is warm* (lit. *warmth*) and the like, see § 16 f. ܕܟܝܢܐ would not be impersonal, but would refer to some particular thing, as e.g. water, being cold.

(9) ܕܟܝܢܐ before its subject has a quasi-impersonal use in the following: ܕܟܝܢܐ ܕܟܝܢܐ *he had the heart* (or *intention*) *to =*

מִהֶם; so הָיוּ לָהֶם מִלֵּשׁ they had word, מִהֶם מִלֵּשׁ
 ? לָהֶם what has come over him?

§ 64. *The direct object of the verb.*

(1) This is generally expressed by the simple substantive, but **ל** may be inserted, especially if the object precede the verb, § 74; or in U. **לָהּ**; as **לָהּ מַכָּה לָהּ** (also **מַכָּה לָהּ** U.) *whom did he strike?* If the object is a pronoun the affixes with **ל** or **לָהּ** must be used; but **ל** with a pronominal affix cannot ordinarily stand in U. K. apart from its verb, and in this case **לָהּ**, **לָהּ** etc. must be used. For exceptions in particular cases see §§ 10, 50 and § 70 (3).

(2) Many verbs take two objects without prepositions; as **עָשָׂה** to make, **מָלֵא** to fill (of the thing filled, and that with which it is filled, but the latter may also be expressed by prefixing **בְּ**), **זָרַע** to sow (of the place sown and the seed). So some causatives whose originals are transitive, as **לָבַשׁ** to clothe (a person with a dress), **לָמַד** to teach, **לָמַד** to teach. **שָׁאַל** to ask, does not take two direct objects, but **בְּ** is placed before the person asked, § 71.

(3) A second noun is often placed in apposition to the object; as **לָהּ תִּשְׁמַן בְּכֶסֶף** he gave a tuman as a debt = he lent a tuman. So **לָהּ ... לָקַח** to borrow (take as a debt), **לָהּ לָתַת** to give as a present etc.; **לָהּ בְּנֵי יִשְׂרָאֵל** he led the children of Israel captive, **לָהּ חֲבֵרָה** print the book. So many of the idioms in § 75. For the passive also we have: **לָהּ** **לָהּ** we were sealed. **לָהּ** **לָהּ** the money was lent.

(4) For the passives of causatives cf. § 45 a. Thus **לָהּ** **לָהּ** = to be caused to be killed, not to be caused to kill.

(5) The English direct object sometimes becomes indirect in Syriac and *vice versa*, see § 71; § 50, note 1.

(6) The verbs **ܡܠܝܬܐ** to pray, **ܡܕܝܬܐ** to lie, frequently take cognate accusatives, as **ܡܠܝܬܐ ܕܥܠܡܐ** he prayed, **ܡܕܝܬܐ ܕܥܠܡܐ** he is lying.

(7) A singular object is sometimes used for a plural one as in the following:—**ܕܡܠܝܬܐ ܕܥܠܡܐ** they bowed their heads (the head), (but **ܡܠܝܬܐ** might be used here); **ܕܡܕܝܬܐ ܕܥܠܡܐ** they will give up my cause (cast hand from me, § 75).

(8) The object of a noun of action in **ܕܡܠܝܬܐ** may be often expressed by **ܕ** as well as **ܕ**; as **ܡܠܝܬܐ ܕܥܠܡܐ** the worship of a creature, where **ܕ** might cause confusion and give the sense a creature's worship. So **ܡܠܝܬܐ ܕܥܠܡܐ** the worship of thee; or without **ܕ**, **ܡܠܝܬܐ ܕܥܠܡܐ** giving thee worship. But **ܡܠܝܬܐ ܕܥܠܡܐ** the end of the affair.

(9) When the object is expressed pleonastically by a pronoun as well as by a noun, **ܕ** cannot be prefixed to the latter as in O.S. Thus **ܡܠܝܬܐ ܕܥܠܡܐ** teach the men (not **ܡܠܝܬܐ ܕܥܠܡܐ**). But we can say simply **ܡܠܝܬܐ ܕܥܠܡܐ**. The first is the commoner method.

§ 65. Agreement.

(1) In general verbs agree with their subjects in person, gender and number; but nouns of multitude, as **ܡܠܝܬܐ** a crowd, may take either a singular or plural verb.

(2) Two or more nouns coupled by **ܐܘ** and, always, and by **ܐܘܪ** or, generally, take a plural verb.

(3) When the genders differ the masculine verb is used.

(4) When the persons differ the first is preferred to the second and the third, and the second to the third.

(5) When the numbers differ the plural is used, as *you and the women have come* = $\text{ሰላላ ኢየሱስ ኢየሱስ ሰላላ ሰላላ}$.

(6) *Agreement of pronouns with one another in person.* Here N.S. differs from O.S. in which the third person often refers to the second; in N.S. the same person is used throughout. Thus ሰላላ ሰላላ ሰላላ O.S. = ከሰላላ ሰላላ ሰላላ N.S. *thou helper of thy saints*; ሰላላ ሰላላ or ሰላላ ሰላላ O.S. = ሰላላ ሰላላ N.S. (also in O.S. ሰላላ ሰላላ) *thou art*; ሰላላ ሰላላ O.S. = ሰላላ ሰላላ N.S. *I am*; ሰላላ ሰላላ O.S. = ሰላላ ሰላላ N.S. *ye are*.

(7) The verb agrees with the interrogative pronoun in a case like ከከ ከከ ሰላላ ሰላላ *which of you came?*

§ 66. Oratio obliqua.

(1) This may be used in N.S., and if so the sequence of tenses must usually be observed, especially in U., § 51 (9): ሰላላ ሰላላ ሰላላ *he says he has come*, ሰላላ ሰላላ ሰላላ *he said he had come*.

(2) More frequently oratio recta is substituted. Thus ሰላላ ሰላላ *he said, I will come*. So in O.S. In indirect questions oratio obliqua is more common. ሰላላ ሰላላ ሰላላ *he asked if they would come* is more usual than ሰላላ ሰላላ ሰላላ *he asked: Will you come?*

(3) The use of ሰላላ *there*, ሰላላ *here* etc., is in these cases often very confusing. Thus ሰላላ ሰላላ ሰላላ *he said: I will go there* = *he said he would come here*.

(4) Before the oratio recta ሰላላ is often inserted: as, *I said ye are gods* = ሰላላ ሰላላ ሰላላ St John x. 34. The same thing is common in O.S. ሰላላ ሰላላ ሰላላ .

ADVERBS.

ܬܠܡܝܬ

§ 67. [The following list includes several adverbial expressions which cannot strictly be called adverbs.]

ܬܠܡܝܬ U. *now*, or ܬܠܡܝܬܐ Ti. MB. or ܬܠܡܝܬ MB. or ܬܠܡܝܬ U. (oxytone), or ܬܠܡܝܬ U. or ܬܠܡܝܬ K. or ܬܠܡܝܬܐ Al. or ܬܠܡܝܬܐ K. (= ܬܠܡܝܬ, § 12, = ܬܠܡܝܬܐ) or ܬܠܡܝܬ K. (= ܬܠܡܝܬ? Nöld.) or ܬܠܡܝܬ Al. or ܬܠܡܝܬܐ Al. (= ܬܠܡܝܬ). So ܬܠܡܝܬܐ ܬܠܡܝܬ *so far*, ܬܠܡܝܬܐ ܬܠܡܝܬ *ago, already*.

ܬܠܡܝܬܐ *to-day* U. K. Z. or ܬܠܡܝܬܐ Gaw. Sal. or ܬܠܡܝܬܐ ܬܠܡܝܬܐ (ܬܠܡܝܬܐ ܬܠܡܝܬܐ, f. for m.) or ܬܠܡܝܬܐ Tkh. = O.S. ܬܠܡܝܬܐ.

ܬܠܡܝܬܐ U. *to-night* (ܬܠܡܝܬܐ = ܬܠܡܝܬܐ) or ܬܠܡܝܬܐ K. (= ܬܠܡܝܬܐ ܬܠܡܝܬܐ) or ܬܠܡܝܬܐ ܬܠܡܝܬܐ or ܬܠܡܝܬܐ ܬܠܡܝܬܐ. In N.S. ܬܠܡܝܬܐ is fem., see § 17. In Z. ܬܠܡܝܬܐ, ܬܠܡܝܬܐ being used absolutely for ܬܠܡܝܬܐ.

ܬܠܡܝܬܐ U. *this time, now*, or ܬܠܡܝܬܐ K. or ܬܠܡܝܬܐ ܬܠܡܝܬܐ U. or ܬܠܡܝܬܐ ܬܠܡܝܬܐ Ti. or ܬܠܡܝܬܐ K. (= ܬܠܡܝܬܐ + ܬܠܡܝܬܐ, § 28. 2).

ܬܠܡܝܬܐ U. *so, so much, so many* (considered rather colloquial), thus, ܬܠܡܝܬܐ ܬܠܡܝܬܐ *so great that*. In K. ܬܠܡܝܬܐ (see ܬܠܡܝܬܐ) or ܬܠܡܝܬܐ Kurd. (not ܬܠܡܝܬܐ as Stod. Nöld.?).

ܬܠܡܝܬܐ or 'ܬܠܡܝܬܐ U. *topsy-turvy* (rare); also *endways*, = ܬܠܡܝܬܐ.

ܬܠܡܝܬܐ, *also, even*: or ܬܠܡܝܬܐ K. as O.S., in Al. ܬܠܡܝܬܐ (see below); hence ܬܠܡܝܬܐ ܬܠܡܝܬܐ K. or usually ܬܠܡܝܬܐ ܬܠܡܝܬܐ *not one* [in U. ܬܠܡܝܬܐ ܬܠܡܝܬܐ]. ܬܠܡܝܬܐ U. ܬܠܡܝܬܐ K. *not even*.

ܐܝܬܐ U. *only*, or ܐܝܬܐܢܐ Sal. or ܐܝܬܐܢܐ Sal. Baz Al. In Al. ܐܝܬܐ is used, coming after the word qualified.

ܐܝܬܐ *at last*, Z.

ܐܝܬܐܢܐ U. ܐܝܬܐܢܐ K. as O.S. *again, after this*. In Z. ܐܝܬܐ (khîn) and ܐܝܬܐܢܐ = *then*. See § 21 (3).

ܐܝܬܐܢܐ or ܐܝܬܐܢܐ or ܐܝܬܐܢܐ (as O.S.) *finally*.

ܐܝܬܐ U. K. Z. as O.S. *where*, or ܐܝܬܐ Q. Sal. Gaw. and U. sometimes (first Zlama). When followed by ܐܝܬܐ, ܐܝܬܐ, ܐܝܬܐ, or ܐܝܬܐ it is often shortened to ܐܝܬܐ as ܐܝܬܐ ܐܝܬܐ *where is he?* (also in a dependent clause). Also with ܐܝܬܐ (ܐܝܬܐ etc.) = *whither*, with ܐܝܬܐ = *whence or which way*.

ܐܝܬܐܢܐ usually, mostly, on the whole.

ܐܝܬܐܢܐ *when?* or ܐܝܬܐܢܐ Ti. (O.S. ܐܝܬܐܢܐ), or ܐܝܬܐܢܐ, or ܐܝܬܐܢܐ U. or ܐܝܬܐܢܐ K. or ܐܝܬܐܢܐ K. So ܐܝܬܐܢܐ *how long?*

ܐܝܬܐܢܐ U. K. *then* = εἴτα. In O.S. ܐܝܬܐܢܐ and so rarely K., according to the rule by which Greek τ = ܐܝܬܐܢܐ, while θ = ܐܝܬܐܢܐ.

ܐܝܬܐܢܐ K. Q. *here*, or Sal. ܐܝܬܐܢܐ, or ܐܝܬܐܢܐ Tkh. (in U. ܐܝܬܐܢܐ see p. 164) = O.S. ܐܝܬܐܢܐ or usually ܐܝܬܐܢܐ. So Chald. ܐܝܬܐܢܐ.

ܐܝܬܐܢܐ U. *especially*, Arab. Pers. (proparoxytone), or ܐܝܬܐܢܐ U. : ܐܝܬܐܢܐ K.

ܐܝܬܐܢܐ U. (accented on first and last) *immediately*, Turk. Pers. (= *hand over hand*) = ܐܝܬܐܢܐ ܐܝܬܐܢܐ K. as O.S. or ܐܝܬܐܢܐ ܐܝܬܐܢܐ K.; also ܐܝܬܐܢܐ U. Pers. (lit. *in the hour*); or ܐܝܬܐܢܐ MB. or ܐܝܬܐܢܐ Tkh. or ܐܝܬܐܢܐ Ti. or ܐܝܬܐܢܐ Al. Arab.; or ܐܝܬܐܢܐ.

ܠܝܠܝܬܐ U. *down*, or ܝܠܝܠܝܬܐ Sal. or ܠܝܠܝܬܐ Al. (O.S. ܠܝܠܝܬܐ). Also ܠܝܠܝܬܐ, whether motion downwards is meant or not, and ܠܝܠܝܬܐ. So ܡܝ ܝܠܝܠܝܬܐ *from beneath* (all ܠ).

ܠܝܠܝܬܐ U. *only just, scarcely*, Turk. Kurd. In K. ܠܝܠܝܬܐ or ܠܝܠܝܬܐ.

ܠܝܠܝܬܐ ܠܝܠܝܬܐ *hereabouts*.

ܠܝܠܝܬܐ ܠܝܠܝܬܐ *doubtless*, Pers. Also ܠܝܠܝܬܐ (hard Kap).

ܠܝܠܝܬܐ ܠܝܠܝܬܐ *thereabouts*.

ܠܝܠܝܬܐ U. or ܠܝܠܝܬܐ K. MB. Gaw. Al. Z. *more*, Pers.; sign of the comparative; occasionally used to qualify verbs: as ܠܝܠܝܬܐ ܠܝܠܝܬܐ ܠܝܠܝܬܐ *love will increase more*. But in this case it would be more usual to use ܠܝܠܝܬܐ ܠܝܠܝܬܐ, p. 161.

ܠܝܠܝܬܐ ܠܝܠܝܬܐ U. Q. *therefore*, or ܠܝܠܝܬܐ ܠܝܠܝܬܐ or ܠܝܠܝܬܐ ܠܝܠܝܬܐ or ܠܝܠܝܬܐ U. K. or ܠܝܠܝܬܐ ܠܝܠܝܬܐ U. or ܠܝܠܝܬܐ ܠܝܠܝܬܐ U. K. or ܠܝܠܝܬܐ ܠܝܠܝܬܐ Sal. or ܠܝܠܝܬܐ ܠܝܠܝܬܐ Sal. or ܠܝܠܝܬܐ ܠܝܠܝܬܐ U. or ܠܝܠܝܬܐ ܠܝܠܝܬܐ U.; or ܠܝܠܝܬܐ K. or ܠܝܠܝܬܐ Ti. or ܠܝܠܝܬܐ K. See ܠܝܠܝܬܐ p. 160, and for the prepositions § 68.

ܠܝܠܝܬܐ K. *the year before last* (perhaps for ܠܝܠܝܬܐ *at the seasons*, i.e. lit. *at an indefinite time*, § 88 g). In U. ܠܝܠܝܬܐ ܠܝܠܝܬܐ lit. *the other year*, cf. ܠܝܠܝܬܐ ܠܝܠܝܬܐ below. In Al. ܠܝܠܝܬܐ (cf. ܠܝܠܝܬܐ *three?*). These also mean *the year after next*.

ܠܝܠܝܬܐ U. K. *last year, next year* (perhaps for ܠܝܠܝܬܐ ܠܝܠܝܬܐ *at those seasons*, i.e. *at a definite time*), in Sal. pron. *bazūghni*. Also ܠܝܠܝܬܐ ܠܝܠܝܬܐ (ܠܝܠܝܬܐ). In Al. ܠܝܠܝܬܐ, in Ti. ܠܝܠܝܬܐ = O.S. ܠܝܠܝܬܐ or Chald. ܠܝܠܝܬܐ, (for ܠܝܠܝܬܐ ܠܝܠܝܬܐ?).

[In Ti. they say ܠܝܠܝܬܐ ܠܝܠܝܬܐ for *three years ago* = U. ܠܝܠܝܬܐ ܠܝܠܝܬܐ; and ܠܝܠܝܬܐ ܠܝܠܝܬܐ ܠܝܠܝܬܐ for *four years ago*.]

ܦܢܝܢܝܢ *in the midst* (pron. ܦ = ܦ U.) or **ܦܢܝܢܝܢ** § 16 (ii) a.

ܦܢܝܢܝܢ U. *in the evening*, or **ܦܢܝܢܝܢ** K. with second Zlama sound in both forms [both are also substantives, § 16, with plural as §§ 18, 19], or **ܦܢܝܢܝܢ** Q.

ܦܢܝܢܝܢ U. *perhaps*, Pers. or **ܦܢܝܢܝܢ** K. Al., Turk. Kurd. or **ܦܢܝܢܝܢ** ܦܢܝܢܝܢ [even in the middle of a clause; as **ܦܢܝܢܝܢ** ܦܢܝܢܝܢ *if perchance all forget you*], *εἰ τύχοι* = **ܦܢܝܢܝܢ** p. 152.

ܦܢܝܢܝܢ lit. *by Christ*, and **ܦܢܝܢܝܢ** lit. *yes, by God*, Ti. are little stronger than *indeed*, esp. in K. So the negative:—**ܦܢܝܢܝܢ** ܦܢܝܢܝܢ U. or **ܦܢܝܢܝܢ** ܦܢܝܢܝܢ Ti. or **ܦܢܝܢܝܢ** ܦܢܝܢܝܢ Tkh.

ܦܢܝܢܝܢ U. Q. *alone (by himself)*, or **ܦܢܝܢܝܢ** K. Z. or **ܦܢܝܢܝܢ** Ti. Al. or **ܦܢܝܢܝܢ** Al. [so O.S. but with pl. affixes]. So for the other persons, § 20 (6).

ܦܢܝܢܝܢ U. *then (causal), therefore* Pers. Kurd. or **ܦܢܝܢܝܢ** Ti. **ܦܢܝܢܝܢ** Sh. or **ܦܢܝܢܝܢ** K. or **ܦܢܝܢܝܢ** Al. (not so emphatic as **ܦܢܝܢܝܢ** ܦܢܝܢܝܢ). For **ܦܢܝܢܝܢ** Al. see **ܦܢܝܢܝܢ** above. **ܦܢܝܢܝܢ** is used somewhat redundantly in such a phrase as the following **ܦܢܝܢܝܢ** ܦܢܝܢܝܢ : **ܦܢܝܢܝܢ** ܦܢܝܢܝܢ *If this thing is necessary, that thing is much more so.*

ܦܢܝܢܝܢ U. *together, equally*, or **ܦܢܝܢܝܢ** K., Pers. Turk.

ܦܢܝܢܝܢ : **ܦܢܝܢܝܢ** : ܦ sign of the future, §§ 31, 46 s.v. **ܦܢܝܢܝܢ**.

ܦܢܝܢܝܢ *by chance, also probably* (? St.) Arab. (not common).

ܦܢܝܢܝܢ *by chance*, from **ܦܢܝܢܝܢ** *to happen, to meet* (Arab. word).

ܦܢܝܢܝܢ ܦܢܝܢܝܢ U. *hereafter*, or **ܦܢܝܢܝܢ** ܦܢܝܢܝܢ U. **ܦܢܝܢܝܢ** ܦܢܝܢܝܢ Al. **ܦܢܝܢܝܢ** Al.

ܬܐܕ ܕܝܬܝ Ti. Al. *upwards* [or ܬܐܕ?] proparoxytone, or ܕܬܐܕ Ti.

ܬܐܕ ܕܝܬܝ Ti. Al. *downwards*, proparoxytone.

ܬܐܕ ܕܝܬܝ or ܬܐܕ ܕܝܬܝܐ or ܬܐܕ ܕܝܬܝܐ sometimes, occasionally, § 28 (4).

ܬܐܕ ܕܝܬܝ within, see p. 168, also ܬܐܕ ܕܝܬܝ from within: with ܕ to the inside.

ܬܐܕ ܕܝܬܝ or ܬܐܕ quickly, soon, early. In the first sense chiefly U. = ܬܐܕ K. or ܬܐܕ Ti. which also = *certainly*. ܬܐܕ ܕܝܬܝ = a long time ago = ܬܐܕ ܕܝܬܝ Al.

ܬܐܕ ܕܝܬܝ Z. *hither and thither* = ܬܐܕ ܕܝܬܝ U.

ܬܐܕ how or ܬܐܕ when by itself (= ܬܐܕ?) or ܬܐܕ ܕܝܬܝ: ܬܐܕ Ti. See § 73 or ܬܐܕ K. (= ܬܐܕ?) rare.

ܬܐܕ Z. *still, again*.

ܬܐܕ U. K. *always*, or ܬܐܕ, ܬܐܕ K., Kurd. Arab.; or ܬܐܕ U. Pers. (ܬܐܕ Az.) or ܬܐܕ ܕܝܬܝ Al. (O.S. ܬܐܕ) or ܬܐܕ U. K.

ܬܐܕ in vain, Arab. Pers. or ܬܐܕ K. See ܬܐܕ.

ܬܐܕ K. *slowly, gently* (Zlama second sound) Kurd. = ܬܐܕ U. as O.S., see p. 166 (whence ܬܐܕ very slowly); or ܬܐܕ U. Pers. or ܬܐܕ K. or ܬܐܕ Ti.

ܬܐܕ so, thus, or ܬܐܕ or ܬܐܕ. These seem to be the O.S. ܬܐܕ or ܬܐܕ, the fem. of ܬܐܕ this. The ܬܐܕ (which is soft, not hard as in Nöld. § 85) is a common Aramaic addition. So ܬܐܕ thus, so, such (ܬܐܕ = ܬܐܕ) U. K. Z. or in Tal ܬܐܕ (ܬܐܕ sound) or ܬܐܕ Al. (= ܬܐܕ?) or ܬܐܕ U. So also ܬܐܕ ܕܝܬܝ or ܬܐܕ ܕܝܬܝ so much. See also § 23.

ܠܚܝܠܐ *at first* (rare). Qy. past part. of ܠܚܝܠܐ U. (= ܠܚܝܠܐ K.) *to believe*?

ܠܬܐܢܐ U. K. Q. *then*, or ܠܬܐܢܐ Al. or ܠܬܐܢܐ ܕܥܕܐ Ti. or ܠܥܕܐܐܢܐ or ܠܥܕܐܐܢܐ or ܠܥܕܐܐܢܐ. Also with ܡܡ. So in Ti. we have ܠܬܐܢܐ ܡܡܐ *before that* = ܠܥܕܐܐܢܐ ܡܡܐ U.

ܠܐܢܐ U. *not at all, never* (with a negative), as ܠܐܢܐ ܠܐ ܠܐܢܐ U. (= ܕܐܢܐ K.) *I will never allow* (see under ܐܐܢܐ). So ܠܬܐܢܐ ܠܐܢܐ U. = ܠܬܐܢܐ ܠܐ K. Z. Q. *never*, ܠܐܢܐ (Turk.) and ܠܐܢܐ (Kurd.) being also adjectives = *no* or *any*.

ܠܐܢܐ U. *yet*, Arab. Turk. or ܠܐܢܐܐܢܐ Sal. (see ܠܐܢܐܐܢܐ) or ܐܢܐ or ܐܢܐ K. Al. (also *now*: O.S. ܐܢܐ or ܠܐܢܐ) or ܠܐܢܐܐܢܐ Al. Arab.

ܠܐܢܐܐܢܐ or ܠܐܢܐܐܢܐ *certainly, of course*, Arab. Also ܠܐܢܐܐܢܐܐܢܐ or ܠܐܢܐܐܢܐܐܢܐ.

ܡܡ in Al. *also*, Pers. In U. K. as conjunction, repeated, *both... and*.

ܕܐܢܐ *just, certainly*, Pers.; with negative *never*, esp. in K., as ܕܐܢܐ ܠܐ ܕܐܢܐ *I will certainly go*, ܕܐܢܐ ܠܐ ܕܐܢܐ *he shall never come*. ܕܐܢܐܐܢܐ ܕܐܢܐ *just thus*, ܐܢܐ ܕܐܢܐ *just that* = *the same*, § 25 (8). Nöldeke gives ܕܐܢܐܐܢܐ Pers. Turk. *never*.

ܠܐܢܐ U. or ܠܐܢܐ K. Z. or ܠܐܢܐ Z. *also*, Kurd. This follows the word qualified. Often used with ܐܐܢܐ or ܐܐܢܐ, thus ܠܐܢܐ ܐܐܢܐ *I also*.

ܕܐܢܐܐܢܐ *more*, or ܕܐܢܐܐܢܐ ܐܢܐ (ܐܢܐ) or ܕܐܢܐܐܢܐ ܐܢܐ Ti. (from N.S. ܕܐܢܐ *to increase*, an Arabic word), or ܐܢܐܐܢܐ Al. These are also used as substantives = *more*.

ܠܐܢܐܐܢܐ K. *certainly, on that account*.

ܣܕܕܝܬܐ Al. *together*, or ܣܕܕܝܬܐ K. or ܥܣܕܕܝܬܐ Al. or ܥܣܕܕܝܬܐ K. or ܥܣܕܕܝܬܐ K. or ܥܣܕܝܬܐ Sal. U.; or from the Persian we have ܥܡܕܝܬܐ U. (or ܥ or ܡ), pron. in Sal. *ukhdali* etc. See § 15.

ܥܕܝܬܐ *rather, somewhat, a little*. See § 28 (9) for variations. Also ܥܕܝܬܐ Al. K. ܥܕܝܬܐ K. (below), ܥܕܝܬܐ K. Al. ܥܕܝܬܐ Al. ܥܕܝܬܐ Ti. So ܥܕܝܬܐ ܥܕܝܬܐ *almost, lit. a little remains* (e.g. ܥܕܝܬܐ ܥܕܝܬܐ *almost black*); in K. ܥܕܝܬܐ ܥܕܝܬܐ. Also expressed thus: ܥܕܝܬܐ ܥܕܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ *I nearly did not come*. So ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ *he is far from thinking*.

ܥܕܝܬܐ U. *in vain* or *gratis*, Kurd. or ܥܕܝܬܐ Al. K., Kurd. (Nöld. St. give ܥܕܝܬܐ Pers.) or ܥܕܝܬܐ U. (*gratis*); see ܥܕܝܬܐ.

ܥܕܝܬܐ U. *in short*, or ܥܕܝܬܐ Sal., Arab. (both proparoxytone).

ܥܕܝܬܐ or ܥܕܝܬܐ *upside down* K. *inside out* U. or ܥܕܝܬܐ U. Ti. (both senses) or ܥܕܝܬܐ ܥܕܝܬܐ (= ܥܕܝܬܐ ܥܕܝܬܐ *edge, edge lowermost*). The form ܥܕܝܬܐ *lower*, is seen in ܥܕܝܬܐ ܕܐܝܬܐ (below) and in ܥܕܝܬܐ ܕܥܕܝܬܐ *lit. lower church*, the name of a church in Ti. in the Zab valley; it is another form of ܥܕܝܬܐ K., O.S.; cf. the verb ܥܕܝܬܐ *to be abased*, Al. and also ܥܕܝܬܐ above.

ܥܕܝܬܐ ܥܕܝܬܐ K. (U. ܥܕܝܬܐ) *from day to day*.

ܥܕܝܬܐ ܥܕܝܬܐ U. *the day before yesterday* or *the day after to-morrow*, or ܥܕܝܬܐ ܥܕܝܬܐ Ti. or ܥܕܝܬܐ ܥܕܝܬܐ Tkh. § 61. So ܥܕܝܬܐ ܥܕܝܬܐ *the week before last (after next)*.

ܥܕܝܬܐ K. *entirely, quite, very*, or ܥܕܝܬܐ K., Kurd.; or ܥܕܝܬܐ U. Turk. (so ܥܕܝܬܐ ܥܕܝܬܐ *extremely*) or ܥܕܝܬܐ U. (*very emphatic*) or ܥܕܝܬܐ Al. Arab. or ܥܕܝܬܐ U. (also an adj. = *clean*); or ܥܕܝܬܐ (also an adj.

ܡܠܝܕܐ U. Ti. *indeed*, or **ܡܠܝܕܐ** Sal., Arab. Kurd.; often with **ܐ** sound as Kurd. [used both in question and answer, thus: . . . ? **ܡܠܝܕܐ** **ܡܠܝܕܐ** Q. *Indeed?* Ans. *Yes, really*]; or **ܡܠܝܕܐ** K. or **ܡܠܝܕܐ** U. or **ܡܠܝܕܐ** Sal. [these are the imperatives of the verb **ܡܠܝܕܐ**, **ܡܠܝܕܐ**, **ܡܠܝܕܐ**, **ܡܠܝܕܐ** to believe, § 83 D.] or **ܡܠܝܕܐ**, (also adj. = *certain*).

ܡܠܝܕܐ U. (*môrisha*, proparoxytone) *in the morning*, lit. *from that head*, or **ܡܠܝܕܐ** or **ܡܠܝܕܐ** Ti.; or **ܡܠܝܕܐ** K. or **ܡܠܝܕܐ** U. (lit. *the anticipation*, from **ܡܠܝܕܐ**), **ܡܠܝܕܐ** Al., O.S., or **ܡܠܝܕܐ** Z. or **ܡܠܝܕܐ** Z. or **ܡܠܝܕܐ** Z. These also (exc. the Ti. and Al. forms) mean *to-morrow* (but not *yesterday*), cf. Scottish *the morn*, *the morn's morn*, German *morgen*. See **ܡܠܝܕܐ** below.

ܡܠܝܕܐ Ti. *in early morning*, lit. *from the night*. So **ܡܠܝܕܐ** Ti. *very early* (from the little nights) or **ܡܠܝܕܐ** Ti. MB. Tergawar or **ܡܠܝܕܐ** K. lit. *from the watch* (**ܡܠܝܕܐ** K. *to change*, Arab.). [Also **ܡܠܝܕܐ** Ti. **ܡܠܝܕܐ** U. or **ܡܠܝܕܐ** U.]

ܡܠܝܕܐ secretly.

ܡܠܝܕܐ K. *yet* (not temporal), *again*, usually **ܡܠܝܕܐ** (**ܡ** silent in U.) or **ܡܠܝܕܐ** Al. or **ܡܠܝܕܐ** Ti.; lit. *from the head*;—also **ܡܠܝܕܐ** U. (**ܡܠܝܕܐ** K. Al. or **ܡܠܝܕܐ** Tkh. Al. Z.) or **ܡܠܝܕܐ** U. (**ܡܠܝܕܐ** K.) [also . . . **ܡܠܝܕܐ**];—also **ܡܠܝܕܐ** U. Ti. or **ܡܠܝܕܐ** Sal. or **ܡܠܝܕܐ** or **ܡܠܝܕܐ** Ti. *Once again* is **ܡܠܝܕܐ** U. (K. similar).

ܡܠܝܕܐ U. *for example*, or **ܡܠܝܕܐ** K.

ܡܠܝܕܐ U. *suddenly*, or **ܡܠܝܕܐ** Al. or **ܡܠܝܕܐ** K. [Qy.

ܡܕܕܢܐ O.S. *near, nearly*, e.g. ܡܕܕܢܐ ܠܬܠܬ ܫܢܝܢ *nearly three years*.

ܠܡܕܐ K. *at all*, or ܠܡܕܐ Tkh. or ܠܡܕܐ K. or ܡܕܐ Ti. ܡܕܐ Al., Kurd. Usually with a negative, = *never, not at all*. Often repeated, esp. in Ti.: ܡܕܐ ܡܕܐ *certainly not, nothing at all*, or ܠܡܕܐ ܠܡܕܐ.

ܕܕܐ *very* [see § 25 (7) for the adjective], or ܕܕܐ U. or ܕܕܐ Q. Gaw. (first Zlama); or ܕܕܐ Al., Arab.

ܕܕܐ ܕܕܐ *often*, see above. ܕܕܐ ܕܕܐ ܕܕܐ *oftener*.

ܐܫܕܐ *easily, comfortably*, also an adj. = *comfortable*, and subst. = *ease*, Pers.

ܐܫܕܐ *afar*, also with ܡܕܐ; Al. and O.S. ܐܫܕܐ.

ܕܕܐ ܕܕܐ *head downwards*, U. or ܕܕܐ ܕܕܐ K. rarely ܕܕܐ ܕܕܐ K. (see above ܕܕܐ ܕܕܐ under ܕܕܐ); or ܕܕܐ ܕܕܐ Al. from ܕܕܐ O.S. Al. *to descend*, which is also ܕܕܐ N.S.

ܕܕܐ *endways*.

ܕܕܐ *in a shuffling or gliding manner*, § 83 A (2).

ܕܕܐ Ti. or ܕܕܐ U. K. *there* (O.S. ܕܕܐ = ܕܕܐ). Also ܕܕܐ U. ܕܕܐ ܕܕܐ U. K. ܕܕܐ K. ܕܕܐ ܕܕܐ Tkh. MB. ܕܕܐ ܕܕܐ Al. ܕܕܐ Sp. Sal. Also with ܕ = *thither*, with ܕܐ = *thence* or *that way*.

Notes. (1) The old adverbs in ܕܕܐ are not now used colloquially, except only ܕܕܐ K. Al. *in Syriac* (the language), ܕܕܐ Al. *in Arabic*, ܕܕܐ K. Al. *in Kurdish*, ܕܕܐ U. *in Turkish*, ܕܕܐ U. *in Persian*; which appear to stand for ܕܕܐ etc. These are used also as substantives. [When the old adverbs are used, as in theological discussions, they are oxytone.]

(2) Adjectives, especially those most commonly in use and those which do not change in the feminine, are very often used as adverbs; in U. K. chiefly in the masculine, in Al. in both genders. Thus ܐܝܢܐ ܕܝܠܕܐ ܕܝܠܕܐ U. K. *Verily, verily, I say* = ܐܝܢܐ ܕܝܠܕܐ ܕܝܠܕܐ Al.; ܕܝܠܕܐ ܕܝܠܕܐ K. Al. *she rose quickly*, ܐܝܢܐ ܕܝܠܕܐ ܕܝܠܕܐ *they were badly ill*, St Mark i. 32 = ܐܝܢܐ ܕܝܠܕܐ O.S.

(3) There are a large number of adverbs, adjectives, and substantives in ܐܝܢܐ, some of which Nöldeke suggests (§ 54) may come from the old ܐܝܢܐ, dropping ܐ. They may also be the abstract termination ܐܝܢܐ of which the ܐ falls in colloquial speech in U., § 78. Or it may be the Kurdish ending though in some cases added on to words which are not Kurdish. Examples: ܐܝܢܐ U. or ܐܝܢܐ K. *easy*, the latter Kurdish, ܐܝܢܐ *excessive, abundant*, from ܐܝܢܐ (above), ܐܝܢܐ Kurd. *meaning*, more commonly ܐܝܢܐ, ܐܝܢܐ *bad*, Turk. Pers. ܐܝܢܐ *sure, certain*, ܐܝܢܐ *tame*, ܐܝܢܐ *deep blue*, ܐܝܢܐ *advice*, ܐܝܢܐ *colony*, Kurd. ܐܝܢܐ *easy*, ܐܝܢܐ *coffee-coloured*, ܐܝܢܐ *rude, wild*, ܐܝܢܐ *silk*, ܐܝܢܐ *tin*, Turk. Kurd.; and see the above list.

(4) *Too* is usually expressed by the simple adjective, see § 24.

(5) For numeral adverbs see § 28 (2).

(6) *At least, at any rate*, is expressed by ܐܝܢܐ ܕܝܠܕܐ ܕܝܠܕܐ U. or ܐܝܢܐ ܕܝܠܕܐ ܕܝܠܕܐ K. or ܐܝܢܐ ܕܝܠܕܐ U. K. Thus ܐܝܢܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ *I, at any rate, will go*. Prefixed to numerals *at least* may be rendered by ܐܝܢܐ ܕܝܠܕܐ ܕܝܠܕܐ *not less than*.

(7) Adverbs are frequently repeated for emphasis: e.g. ܐܝܢܐ ܐܝܢܐ *slowly*, ܐܝܢܐ ܐܝܢܐ U. *quickly*, ܐܝܢܐ ܐܝܢܐ K. id. So in

O.S.: e.g. **ኃ ኃ ኃ** *very evilly*; and so in Turk. etc. From **ዓዓ** *equal, straight*, we have **ዓዓ ዓዓ** *on exactly equal terms*, used, e.g. of a bill cashed without commission. Cf. § 69 (1).

(8) English adverbs may very frequently be rendered in N.S. by a substantive with **ኃ**, as **እዓለዓዓኃ** *truly*, (so O.S. **ኃኃ**); **እዓለዓዓኃ** *hardly, with difficulty*; rarely without **ኃ**. So the comparative **እዓለዓዓኃ ኃ (ኃ)** *more hurriedly, lit. more in haste*.

(9) **ኃ** is sometimes redundant: thus **እዓለዓዓኃ ኃ** *I prevented him from going*; **እዓለዓዓኃ ኃ** : **እዓለዓዓኃ** *do not persecute the Christians until they have been accused*.—**ኃ**, **ዓ** when accompanied by verbs take **ኃ**. Thus **እዓለዓዓኃ ኃ** *I saw no man*. But they may stand without **ኃ** if there is no verb: as **እዓለዓዓኃ ኃ** *What did you do? Nothing*.

PREPOSITIONS.

እዓለዓዓኃ

§ 68. *Simple prepositions.*

እ O.S. or **እ** (âkh, mâkh, rarely ă; ékh, mékh Al.) or **እ** Al. (mîkh) or **ኃ** Al. as Heb.; = *according to, like, as* **እ** *like me*, **እ** *according to our law*; or about: **እ** *about one o'clock*.

ኃ O.S. or **ኃ** Sal. (see **ኃ**); = *at*: **እ** *come at five o'clock*: **እ** *he sold it at two grans*; it denotes a measure, or time when: **እ** *one of this measure*,

ܠܫܢܐ ܠܫܢܐ *this year* [we may omit the preposition; as ܠܫܢܐ ܠܫܢܐ *come on Monday*]; = *in*: ܠܫܢܐ ܠܫܢܐ *in truth*, ܠܫܢܐ *in sorrow* (see ܠܫܢܐ); or *with*: ܠܫܢܐ ܠܫܢܐ *with difficulty*, ܠܫܢܐ ܠܫܢܐ *with many tears* (see ܠܫܢܐ); or *of*: ܠܫܢܐ ܠܫܢܐ *the second of January* (or ܠܫܢܐ ܠܫܢܐ ܠܫܢܐ); in K. it is also the sign of the object in a particular case, § 50.

ܠܫܢܐ *without*, Kurd. Pers.

ܠܫܢܐ, ܠܫܢܐ see ܠܫܢܐ.

ܠܫܢܐ U. or ܠܫܢܐ Sal. Az. *for, concerning, about, for the sake of, on account of, because of*: ܠܫܢܐ ܠܫܢܐ ܠܫܢܐ *Our Lord died for us*, ܠܫܢܐ ܠܫܢܐ ܠܫܢܐ *on account of the persecution*, ܠܫܢܐ ܠܫܢܐ ? *what about?* This preposition probably is ܠܫܢܐ, lit. *in the matter of*. Stod. gives two rare forms ܠܫܢܐ ܠܫܢܐ U. *with regard to what I said*, i.e. ܠܫܢܐ ܠܫܢܐ = ܠܫܢܐ K. Cf. § 72, ܠܫܢܐ, which is also used as a preposition in the phrase ܠܫܢܐ ܠܫܢܐ or ܠܫܢܐ ܠܫܢܐ *I believe, in my opinion* (pron. *bad-libi* or *bid-libi*); also ܠܫܢܐ ܠܫܢܐ (*bad-dî* or *bid-dî*). Rarely also with a substantive ܠܫܢܐ ܠܫܢܐ *bad-nâsha, in man's opinion*, [cf. ܠܫܢܐ ܠܫܢܐ ܠܫܢܐ *the cause of a man's falling*.]

ܠܫܢܐ (ܠܫܢܐ = ܠܫܢܐ) not common in K. = O.S. ܠܫܢܐ = ܠܫܢܐ. Also ܠܫܢܐ (see ܠܫܢܐ) and ܠܫܢܐ. It means *by* (of the agent): ܠܫܢܐ ܠܫܢܐ ܠܫܢܐ *everything was created by God*. But the full form is often used, especially when attention is called to the hand: ܠܫܢܐ ܠܫܢܐ ܠܫܢܐ *the letter arrived by the hand of Thomas*, ܠܫܢܐ ܠܫܢܐ ܠܫܢܐ *everything is in the hand (power) of God*, ܠܫܢܐ ܠܫܢܐ ܠܫܢܐ *created by the Son*.

ܒܝܢ (= **ܒܝܢܐ** : O.S. **ܒܝܢܐ**) *between, among*: **ܒܝܢܐܢܝܗܘܢ** *between them, or among them*; or *including, or notwithstanding, in spite of*: **ܒܝܢܐܢܝܢ ܕܝܡܢܐ ܕܝܢܐܢܝܢ** *including myself we are ten men*. So **ܒܝܢܐܢܝܢ** *in general, or all included, or in spite of all*. When in English we have *between...and*, we may repeat **ܒܝܢܐܢܝܢ** or insert **ܐܘ** or simply say **ܐܘ**: as **ܒܝܢܐܢܝܢ ܐܘ ܒܝܢܐܢܝܢ** *between us and you*, or **ܒܝܢܐܢܝܢ ܐܘ ܒܝܢܐܢܝܢ** *between Joshua and Simon*; **ܒܝܢܐܢܝܢ ܐܘ ܒܝܢܐܢܝܢ** *between me and myself, i.e. alone*. So O.S. **ܒܝܢܐܢܝܢ ܐܘ ܒܝܢܐܢܝܢ** *between Romans and Persians*, **ܒܝܢܐܢܝܢ ܐܘ ܒܝܢܐܢܝܢ** *between you and your mother and your brother*, cf. Nöld. O.S.G. § 251. Also O.S. with **ܐܘ** for **ܐܘ** *id.* But the O.S. **ܒܝܢܐܢܝܢ ܐܘ ܒܝܢܐܢܝܢ** *both body and soul* will not stand in N.S.

ܒܝܢܐܢܝܢ (Arab.) or **ܒܝܢܐܢܝܢ** or **ܒܝܢܐܢܝܢ** all Al. for **ܒܝܢܐܢܝܢ** (O.S. **ܒܝܢܐܢܝܢ** or **ܒܝܢܐܢܝܢ**). Hence **ܒܝܢܐܢܝܢ ܐܘ ܒܝܢܐܢܝܢ** *between him and himself, i.e. alone*, as above.

ܒܝܢܐܢܝܢ (not common) or **ܒܝܢܐܢܝܢ** (common) as O.S., or **ܒܝܢܐܢܝܢ** Sal.; = *without*, cf. O.S. **ܒܝܢܐܢܝܢ** *id.*

ܒܝܢܐܢܝܢ K. Sh. MB. as O.S. or **ܒܝܢܐܢܝܢ** U. Q. Sal. Gaw.; or **ܒܝܢܐܢܝܢ** or **ܒܝܢܐܢܝܢ**; = *after*: **ܒܝܢܐܢܝܢ ܐܘ ܒܝܢܐܢܝܢ** *after two days*; or *behind*: **ܒܝܢܐܢܝܢ** *behind that mountain*; or *in (after)*, **ܒܝܢܐܢܝܢ ܐܘ ܒܝܢܐܢܝܢ** *in three hours*.

ܒܝܢܐܢܝܢ O.S., U. Sp. or **ܒܝܢܐܢܝܢ** K. Sal. Sp. (sometimes) or **ܒܝܢܐܢܝܢ** K. J. or **ܒܝܢܐܢܝܢ** Al.; = *in, in the midst of* (of place only, U. K.: **ܒܝܢܐܢܝܢ** usually renders *in*, otherwise, though that is also used of place): **ܒܝܢܐܢܝܢ ܐܘ ܒܝܢܐܢܝܢ** *in Urmi*. In Al. **ܒܝܢܐܢܝܢ** is *by means of* (= **ܒܝܢܐܢܝܢ** U.), and **ܒܝܢܐܢܝܢ** is *in*, or *amongst*, or is the sign of the indirect object (= **ܒܝܢܐܢܝܢ**, U. K.), as: **ܒܝܢܐܢܝܢ ܐܘ ܒܝܢܐܢܝܢ** Al. *why didst thou do thus to us?*

St Luke ii. 48 (= ܐܝܢܐ U. K.).—In U. K. J. ܐܝܢܐ, ܐܝܢܐ are occasionally used of motion = *into*, though ܐܝܢܐ is also thus used: ܐܝܢܐ ܫܝܚܐܢܐ *he entered into the city*.—ܐܝܢܐ ܡܢ or ܡܠܐ or ܐܝܢܐ ܡܢ or ܡܠܐ *through*, ܐܝܢܐ ܕܝܠܐ *up to the inside of*, ܐܝܢܐ ܕܝܠܐ *for the inside of* (ܐܝܢܐ ܕܝܠܐ K.), ܐܝܢܐ *towards the inside of*, etc.

ܐ as O.S. or ܐܝܢܐ Sal. = *of* (also a relative pronoun and conjunction); sometimes also ܐܝܢܐ in Z. before nouns, see § 70 (5). This preposition is frequently omitted; as ܐܝܢܐ ܕܝܠܐ ܫܝܚܐܢܐ *a manner of speech*; ܐܝܢܐ ܕܝܠܐ ܫܝܚܐܢܐ *a load of barley*; ܐܝܢܐ ܕܝܠܐ ܫܝܚܐܢܐ *the festival of the Cross* (Sept. 13, old style): ܐܝܢܐ ܕܝܠܐ ܫܝܚܐܢܐ U. *one of his eyes*. Perhaps also in some compound words in § 16, ii. *g*, as ܐܝܢܐ ܫܝܚܐܢܐ (or ܐܝܢܐ?) *rainbow*. But ܐ is inserted in dates, as ܐܝܢܐ ܕܝܠܐ ܫܝܚܐܢܐ *in the year 100* (O.S. ܐܝܢܐ ܕܝܠܐ).

ܐܝܢܐ U. K. Q. or ܐܝܢܐ Al. Q. Z. or ܐܝܢܐ Al. Sal. [perhaps this is the emphatic ܐܝܢܐ, § 73, with ܐ], also ܐܝܢܐ ܕܝܠܐ U. K., cf. ܐܝܢܐ, ܐܝܢܐ below; = *up to, until*; ܐܝܢܐ ܕܝܠܐ *so far (up to there)*, ܐܝܢܐ ܕܝܠܐ *how long? (until when?)*; used of duration of time, ܐܝܢܐ ܕܝܠܐ ܫܝܚܐܢܐ *for three years*, which may also be expressed without any preposition. Cf. ܐܝܢܐ § 69 (3).

ܐܝܢܐ K. Q. or ܐܝܢܐ J. or ܐܝܢܐ Al. or ܐܝܢܐ Al. J. Z. or ܐܝܢܐ in Bo. Ti. with affixes, § 70 (10) = O.S. ܐܝܢܐ or ܐܝܢܐ of the West Syrians; = *for*. It has the meanings of ܐܝܢܐ (below), except the sign of the object.

ܐܝܢܐ, see ܐܝܢܐ, rarely used by itself, except in Ash. Z.

𐤀 O.S. *to, for*: 𐤀 𐤋 𐤍 𐤕 I came to Van. [It is sometimes omitted in this sense: as 𐤕 𐤍 𐤕 𐤕 U. I will go to market. So Z.] 𐤀 𐤍 𐤕 𐤕 give it to Simon, 𐤀 𐤍 𐤕 𐤕 we all ought; in dates, 𐤀 𐤍 𐤕 𐤕 A.D. 50: 𐤀 𐤍 𐤕 𐤕 in the year 200 of the Greeks = B.C. 111; sign of the object, direct or indirect (more frequently than in O.S.), as 𐤀 𐤍 𐤕 𐤕 ? whom did he strike? cf. also § 49; = *by* in the preterite 𐤀 𐤍 𐤕 it is finished by me = I finished, § 32 (4), and elsewhere in Al. K.; for its use with 𐤀 see above.

𐤀 towards, 𐤀 𐤕 towards the earth, often with 𐤀 side (= direction) added after the noun, as 𐤀 𐤕 towards the city, or in the direction of the city (not necessarily of motion). [Origin? Perhaps = 𐤀 (cf. 𐤀) or 𐤀 to this. Nöld. § 87.]

𐤀 O.S., Al. only, *to*.

𐤀 U. K. *to*, chiefly with pronouns: 𐤀 𐤕 come to me, as 𐤀 is not used of motion with pronouns, § 70; = *with, at, at the house of* etc., French *chez*: 𐤀 𐤕 𐤕 your book is with me, I have your book, § 29 (13), 𐤀 𐤕 in our country, 𐤀 𐤕 he stayed at our house. Also compared with, as 𐤀 𐤕 ? what is this compared with that? This preposition is not used in Al.; instead we have 𐤀 or 𐤀.—So 𐤀 towards (not common).—Also 𐤀 or 𐤀 or 𐤀 (common) from the presence of, from near.—Perhaps 𐤀 = 𐤀 to the side of, Nöld. § 87. It exactly corresponds to O.S. 𐤀.

ܡܢܗ (ܢ) U. *except*, Pers.

ܡܢ O.S. (*mîn*), also ܡܢ esp. in K. J. Al. Az. (even before ܡ and ܢ) as in some words in O.S.; = *from*: ܡܢ ܚܝܠܝܢ *from you*; or *by*, after passive verbs: ܡܢ ܕܥܠܡ ܡܢ ܕܥܠܡ ܡܢ ܕܥܠܡ *we were created by God*; or *with*: ܡܢ ܕܥܠܡ ܡܢ ܕܥܠܡ *God be with you, goodbye*, ܡܢ ܕܥܠܡ ܡܢ ܕܥܠܡ *he came with us*; or *than*: ܡܢ ܕܥܠܡ ܡܢ ܕܥܠܡ *better than he*; or *since*: ܡܢ ܕܥܠܡ ܡܢ ܕܥܠܡ *since that time*; or *by reason of* (so Gk. ἀπό): ܡܢ ܕܥܠܡ ܡܢ ܕܥܠܡ *for this reason*; or *via, by way of*: ܡܢ ܕܥܠܡ ܡܢ ܕܥܠܡ *did you come by way of Qudshanis?* ܡܢ ܕܥܠܡ *that way*, ܡܢ ܕܥܠܡ *this way*, ܡܢ ܕܥܠܡ *he enters by the door* (see § 71): cf. ܡܢ ܕܥܠܡ ܡܢ ܕܥܠܡ *they wounded him in the thigh*; or *some of*: ܡܢ ܕܥܠܡ ܡܢ ܕܥܠܡ *eat some of this*.—ܡܢ may occasionally be omitted, as in ܡܢ ܕܥܠܡ *some of their faults*. It is rarely used before verbal phrases equivalent to nouns, as in O.S.: thus O.S. ܡܢ ܕܥܠܡ ܡܢ ܕܥܠܡ = N.S. ܡܢ ܕܥܠܡ ܡܢ ܕܥܠܡ.

ܡܢ O.S., U. K. Al. or ܡܢ Sal.; = *on*: ܡܢ ܕܥܠܡ ܡܢ ܕܥܠܡ *on the surface of the sea*, ܡܢ ܕܥܠܡ ܡܢ ܕܥܠܡ *hereupon*; or *about*, esp. in K.: ܡܢ ܕܥܠܡ ܡܢ ܕܥܠܡ *about the Holy Trinity*; or *against*, esp. in Al. ܡܢ ܕܥܠܡ ܡܢ ܕܥܠܡ *they came against us*. Also with ܡ: ܡܢ ܕܥܠܡ *across, or from over*, as ܡܢ ܕܥܠܡ ܡܢ ܕܥܠܡ *he threw it across the river*. Also in K. ܡܢ.—So ܡܢ ܕܥܠܡ ܡܢ ܕܥܠܡ or ܡܢ ܕܥܠܡ ܡܢ ܕܥܠܡ or ܡܢ ܕܥܠܡ ܡܢ ܕܥܠܡ (O.S. ܡܢ ܕܥܠܡ ܡܢ ܕܥܠܡ) *Carnival*; ܡܢ ܕܥܠܡ ܡܢ ܕܥܠܡ K. *Saturday evening* (our Friday evening).

ܡܢ O.S. (*ūm*), in Al. and often K. ܡܢ (*īm*), ܡ = ܡ, § 6 (2); = *with*, i.e. *together with*, rather more emphatic than ܡܢ.

עָהָל Al. (Arab. صوب *side*) = לְחִסָּה q. v. So מִעָהָל = מִחִסָּה.

לְ U. Sal. = *for*: לְ יַחְסָהּ לְ for James, לְ מִדָּבָר לְ what for? *why?*; or *to*: לְ דָוִד לְ I gave it (f.) to David; to express duration of time: לְ שְׁנֵי יָמִים לְ for two days; or a stated time: לְ שֶׁנֶּחְמָד לְ be here by noon, see § 28 (13), לְ שֶׁנֶּחְמָד לְ לְ שֶׁנֶּחְמָד לְ it will be ready in ten months.—For the direct object see § 64. Nöldeke is in error in saying it is not so used (Nöld. § 87).—In Sal. pron. *qé*.—Origin?

לְפָנֵי (O.S. לְפָנֵי) or לְפָנֵי מִן (O.S. לְפָנֵי מִן) or מִלְפָנֵי *before*, *in front of*: לְפָנֵי תֹמָא לְפָנֵי he came before Thomas, לְפָנֵי הַשֹּׁפֵט לְפָנֵי he called her before the law courts; or to express *ago*: לְפָנֵי שְׁלֹשָׁה שָׁנִים לְפָנֵי three years ago, (or לְפָנֵי מִן שְׁלֹשָׁה שָׁנִים לְפָנֵי); so also לְפָנֵי שֵׁשֶׁת יָמִים לְפָנֵי six days before the passover, St Joh. xii. 1 (not common); also *because of*, *from fear of*: לְפָנֵי מֵי לְפָנֵי I cannot open my eyes because of my head(ache): so לְפָנֵי הַקֶּלֶד לְפָנֵי I did not go from fear of the cold. So the Greek *ἀντί* (Clyde's *Greek Syntax*, § 83, 2) and possibly *ἐναντίον*, Lu. xx. 26, are used for *because of*. Also לְפָנֵי לְפָנֵי towards the front of, לְפָנֵי דְּ until the front of.

לְ O.S., K. sometimes U. or לְפָנֵי, = לְפָנֵי, לְפָנֵי.

לְחִסָּה U. or לְחִסָּה Sh. Sal. Tkh. or לְחִסָּה Sal. Ti. or לְחִסָּה Gaw. = O.S. לְחִסָּה or לְחִסָּה; = *under*, with לְ and מִן or מִן of motion to and from under.

§ 69. Compound prepositions.

(1) Most of the above prepositions may be repeated to express intensity. Thus לְ שֶׁנֶּחְמָד לְ U. or לְ שֶׁנֶּחְמָד לְ U. Sal. *along* (but in K. J.

ܕܝܢܝܐ ܕܝܢܝܐ ܕܝܢܝܐ, *I went along the river*), or ܕ ܕܝܢܝܐ U. or ܕ ܕܝܢܝܐ Sh. [so ܕܝܢܝܐ ܕܝܢܝܐ = (*going*) *up hill*], ܕܝܢܝܐ ܕܝܢܝܐ U. *ever after*, ܕܝܢܝܐ ܕܝܢܝܐ *ever between*, ܕܝܢܝܐ U. *along*, ܕܝܢܝܐ *ever with*, ܕܝܢܝܐ *along*, ܕܝܢܝܐ *ever with*, ܕܝܢܝܐ *ever before*, ܕܝܢܝܐ ܕܝܢܝܐ U. *ever under*. So in O.S. ܕܝܢܝܐ ܕܝܢܝܐ *with Jesus*. But in the above N.S. instances only the feminine pronoun is used, though the noun be masculine; see below (2) *a*.

(2) *Compound prepositions with ܕ.*

a. Several simple prepositions take a pronominal affix and ܕ without change of meaning, esp. in K. Al.; this is common in O.S. e.g. ܕܝܢܝܐ ܕܝܢܝܐ *with the bridegroom* (Martyrs' Anthem, Tues. even.); ܕܝܢܝܐ ܕܝܢܝܐ *on the seats*, Rev. iv. 4; ܕܝܢܝܐ ܕܝܢܝܐ *before the throne*, Rev. iv. 5; cf. ܕܝܢܝܐ ܕܝܢܝܐ *in the likeness*, Rev. iv. 3. So also in N.S. we have ܕ ܕܝܢܝܐ K. = ܕ; ܕ ܕܝܢܝܐ = ܕ ܕܝܢܝܐ see *b* below; ܕ ܕܝܢܝܐ Ti. = ܕܝܢܝܐ; ܕ ܕܝܢܝܐ U. m. f. K. m. or ܕ ܕܝܢܝܐ K. f. or with ܕ prefixed, or ܕ ܕܝܢܝܐ Al. *in the midst of*, § 27; ܕ ܕܝܢܝܐ K. m. ܕ ܕܝܢܝܐ K. f. U. m. f. = ܕܝܢܝܐ; ܕ ܕܝܢܝܐ, sometimes pronounced *mīnit* = ܕܝܢܝܐ; ܕ ܕܝܢܝܐ, sometimes pronounced *ūlit* = ܕܝܢܝܐ, or ܕ ܕܝܢܝܐ Al. id. *ūlit* [thus ܕܝܢܝܐ ܕܝܢܝܐ Al. *about what they saw*]; ܕ ܕܝܢܝܐ Z. and ܕ ܕܝܢܝܐ U. = ܕܝܢܝܐ; ܕ ܕܝܢܝܐ Tkh. Sh. = ܕ ܕܝܢܝܐ, below *b*; ܕ ܕܝܢܝܐ (*qāmit*) = ܕܝܢܝܐ; ܕ ܕܝܢܝܐ m. or ܕ ܕܝܢܝܐ f. K. Al. = ܕܝܢܝܐ. Perhaps others of the above have both m. and f. forms in some districts. For emphasis we have the preposition repeated, as in (1). Thus ܕܝܢܝܐ ܕܝܢܝܐ ܕܝܢܝܐ *in the mountain*, ܕܝܢܝܐ ܕܝܢܝܐ ܕܝܢܝܐ *after the army*; ܕܝܢܝܐ ܕܝܢܝܐ ܕܝܢܝܐ *with the men* (the plural affixes are not very common in this connexion).

b. **دُؤَوْبَتْ** or **دُؤَوْبْ** U. *around*, also with **د** and **م**. Perhaps we should write **دُؤَوْبْ** as above, *a*. This seems to be a corruption of **دُؤَوْبْ دُؤَوْبْ** *the four sides of*, cf. Az. **دُؤَوْبْ دُؤَوْبْ** *around* (Appendix I.). As a substantive **دُؤَوْبْ** = *surroundings, neighbourhood*.

دُؤَوْبْ, see **دُؤَوْبْ**, § 68.

دُؤَوْبْ U. *in the middle of*, Turk.

دُؤَوْبْ K. Sh. or **دُؤَوْبْ** U. *by the side of*, or without **د**; also with **د** or **م**.

دُؤَوْبْ or **دُؤَوْبْ** Al. *about, concerning* (see *a*). Rarely with **د**.

دُؤَوْبْ U. *on account of*.

دُؤَوْبْ U. or **دُؤَوْبْ** *for the sake of*.

دُؤَوْبْ (not Al.) *opposite*, or **دُؤَوْبْ**. So **دُؤَوْبْ** *against*, also in Al. *opposite* [hybrid words, the first syllable being Persian (**در** *in*, and **بر**) the second O.S. **دُؤَوْبْ** *against*, which with affixes is **دُؤَوْبْ** etc. ? or else = O.S. **دُؤَوْبْ**, **دُؤَوْبْ**].

دُؤَوْبْ U. K. *around* (or **دُؤَوْبْ**), or with **د**. So **دُؤَوْبْ** *environs*. Cf. **دُؤَوْبْ** *to go round*, as O.S.

دُؤَوْبْ U. (or **دُؤَوْبْ**) or **دُؤَوْبْ** U. or **دُؤَوْبْ** MB. or **دُؤَوْبْ** or **دُؤَوْبْ** Ti. or **دُؤَوْبْ** Tkh. or **دُؤَوْبْ** or **دُؤَوْبْ** Sh. or **دُؤَوْبْ** Ti. or **دُؤَوْبْ** Al. *on this side of*.

دُؤَوْبْ Al. = **دُؤَوْبْ**, see § 68.

ܠܫܝܢܐ ܕܐܠܝܐ or ܠܫܝܢܐ ܕܐܠܝܐ U. or ܠܫܝܢܐ ܕܐܠܝܐ or ܠܫܝܢܐ ܕܐܠܝܐ
or ܠܫܝܢܐ ܕܐܠܝܐ Ti. or ܠܫܝܢܐ ܕܐܠܝܐ Al. or ܠܫܝܢܐ ܕܐܠܝܐ Al. *on that side of*.

ܠܫܝܢܐ ܕܐܠܝܐ U. ܠܫܝܢܐ ܕܐܠܝܐ Al. *for the sake of, instead of, Arab.*

ܠܫܝܢܐ ܕܐܠܝܐ U. K. or ܠܫܝܢܐ ܕܐܠܝܐ Sh. or ܠܫܝܢܐ ܕܐܠܝܐ Ti.
instead of, lit. from the side of. We must distinguish ܠܫܝܢܐ ܕܐܠܝܐ
ܠܫܝܢܐ ܕܐܠܝܐ *instead of Urmi*, from ܠܫܝܢܐ ܕܐܠܝܐ ܠܫܝܢܐ ܕܐܠܝܐ *from the neighbour-*
hood of Urmi, or concerning Urmi.

ܠܫܝܢܐ ܕܐܠܝܐ or ܠܫܝܢܐ ܕܐܠܝܐ (or ܠܫܝܢܐ-) *around*, cf. N.S. ܠܫܝܢܐ *the edge*.

ܠܫܝܢܐ ܕܐܠܝܐ Tk. Sh. *in the midst of*, see *a*, above.

ܠܫܝܢܐ ܕܐܠܝܐ or ܠܫܝܢܐ ܕܐܠܝܐ or ܠܫܝܢܐ ܕܐܠܝܐ *by reason of, for the sake of*,
rare in U. [sometimes without ܐܠܝܐ]. ܠܫܝܢܐ in K. = *cause*, Arab.

ܠܫܝܢܐ ܕܐܠܝܐ (also ܠܫܝܢܐ ܕܐܠܝܐ U. or ܠܫܝܢܐ ܕܐܠܝܐ) *near*, O.S.

(3) *Compound prepositions with ܐܠܝܐ following.*

ܐܠܝܐ ܕܐܠܝܐ (ܐܠܝܐ K.) *before*.

ܐܠܝܐ U. Ti. or ܐܠܝܐ Tk. *except, besides*. Before a phrase,
Dalath is often added: thus ܐܠܝܐ ܕܐܠܝܐ *except in verbs*. Also
all these take Dalath before a demonstrative pronoun, § 70 (12).

ܐܠܝܐ or ܐܠܝܐ (hām) *since*, cf. ܐܠܝܐ.

ܐܠܝܐ or ܐܠܝܐ or ܐܠܝܐ Sal. or ܐܠܝܐ Al. *below*.

ܐܠܝܐ (ܐܠܝܐ) U. Ti. or ܐܠܝܐ Al. *outside*.

ܐܠܝܐ ܕܐܠܝܐ *the other side of*, see (2) above.

ܐܠܝܐ U. or ܐܠܝܐ U. or ܐܠܝܐ K. or ܐܠܝܐ MB.
above.

ܐܠܝܐ Al. *before*.

𐎠𐎡𐎴𐎠 (𐎠 usually silent) *except, beside*. Also 𐎠𐎡𐎴𐎠, § 72.

𐎠𐎡𐎴𐎠 (𐎡) Al. *except, beside*, or 𐎠𐎡𐎴𐎠.

(4) These compound prepositions are sometimes reduplicated for emphasis, as 𐎠𐎡𐎴𐎠𐎡𐎴𐎠 *ever round*.

§ 70. Prepositions with pronouns.

(1) Of the proper prepositions, the following take the nominal affixes simply: 𐎠𐎡𐎴𐎠 Al.: 𐎠𐎡𐎴𐎠 Al. (𐎠𐎡𐎴𐎠 takes no affixes?): 𐎠𐎡𐎴𐎠 U. Q. Sal. Gaw.: 𐎠𐎡𐎴𐎠 and 𐎠𐎡𐎴𐎠 (but then 𐎠 becomes consonantal: thus 𐎠𐎡𐎴𐎠 is *gâ-wan*; the forms 𐎠𐎡𐎴𐎠, 𐎠𐎡𐎴𐎠 take affixes like 𐎠𐎡𐎴𐎠, e.g. 𐎠𐎡𐎴𐎠): 𐎠 (see below): 𐎠𐎡𐎴𐎠, 𐎠𐎡𐎴𐎠 (𐎠𐎡𐎴𐎠): 𐎠𐎡𐎴𐎠: 𐎠𐎡𐎴𐎠 U. And so all prepositions which end with the above. Thus we have 𐎠𐎡𐎴𐎠𐎠𐎡𐎴𐎠 𐎠𐎡𐎴𐎠: 𐎠𐎡𐎴𐎠𐎠𐎡𐎴𐎠 U. etc. In Z. we have for *before him* also 𐎠𐎡𐎴𐎠𐎠𐎡𐎴𐎠 and 𐎠𐎡𐎴𐎠𐎠𐎡𐎴𐎠.

(2) 𐎠𐎡𐎴𐎠 K. MB. Sh. Al. drops Pthakha: as 𐎠𐎡𐎴𐎠 *after us*. So in O.S., but O.S. 𐎠𐎡𐎴𐎠 = N.S. 𐎠𐎡𐎴𐎠, K. etc. *after me*.

(3) 𐎠 in U. K. does not take the affixes in the sense *to* (of motion); we say 𐎠𐎡𐎴𐎠𐎠𐎡𐎴𐎠 *to Urmi*, but 𐎠𐎡𐎴𐎠𐎠𐎡𐎴𐎠 *to me*. It takes affixes simply in the forms of § 49, in the formation of the preterite, and after 𐎠𐎡𐎴𐎠; otherwise with affixes it takes the form 𐎠𐎡𐎴𐎠 (𐎠𐎡𐎴𐎠: 𐎠𐎡𐎴𐎠 etc.). Thus 𐎠𐎡𐎴𐎠𐎠𐎡𐎴𐎠 𐎠𐎡𐎴𐎠 *he would leave us*, but 𐎠𐎡𐎴𐎠𐎠𐎡𐎴𐎠 𐎠𐎡𐎴𐎠 U. *he left us*, 𐎠𐎡𐎴𐎠𐎠𐎡𐎴𐎠 𐎠𐎡𐎴𐎠 *I see you*. But in Al. Z. the forms 𐎠𐎡𐎴𐎠, 𐎠𐎡𐎴𐎠 etc. may be used in all cases, and sometimes in K.; so also in U. in the phrases: 𐎠𐎡𐎴𐎠𐎠𐎡𐎴𐎠 𐎠𐎡𐎴𐎠 *he pitied them*, lit. *their pity came to him*, 𐎠𐎡𐎴𐎠𐎠𐎡𐎴𐎠? 𐎠𐎡𐎴𐎠 *what has happened to him?*—𐎠 does not take the forms 𐎠𐎡𐎴𐎠, 𐎠𐎡𐎴𐎠, 𐎠𐎡𐎴𐎠, 𐎠𐎡𐎴𐎠, 𐎠𐎡𐎴𐎠, 𐎠𐎡𐎴𐎠. We thus have 𐎠𐎡𐎴𐎠,

ܐܢܝܢ universally for 3 sing.; and ܐܢܝܢ K. J. Al. Sp. ܐܢܝܢ U. ܐܢܝܢ MB. Z. for 3 pl. The form ܐܢܝܢ is only used in Ti. In Ti. for the 2 pl. we have ܐܢܝܢ only. The parallel form ܐܢܝܢ makes either ܐܢܝܢ or ܐܢܝܢ, more often the former; the 3 pl. is ܐܢܝܢ or ܐܢܝܢ Al. K. In Ti. we have both ܐܢܝܢ and ܐܢܝܢ for 2 pl., ܐܢܝܢ for 1 pl.

(4) ܐܢܝܢ takes ܐ after it when affixes are added: as ܐܢܝܢܐ to me. In J. ܐܢܝܢܐ ܐܢܝܢܐ = U. ܐܢܝܢܐ ܐܢܝܢܐ to him. In Ash. Z. ܐܢܝܢܐ etc. without the first ܐ. The 3 pl. is ܐܢܝܢܐ, even in U.

(5) ܐܢܝܢ takes ܐ, e.g. ܐܢܝܢܐ of us = O.S. ܐܢܝܢܐ. The 3 pl. is ܐܢܝܢܐ U. or ܐܢܝܢܐ K. J. In Ti. (not Ash.) Z. and Sh. we have ܐܢܝܢܐ etc. i.e. ܐܢܝܢܐ Nöld. (2 pl. Ti. ܐܢܝܢܐ or ܐܢܝܢܐ; in all these the second ܐ is soft); in Ash. ܐܢܝܢܐ or ܐܢܝܢܐ. In Anhar (village in U.) and Sh. we have ܐܢܝܢܐ of you (pl.).—In Z. ܐܢܝܢܐ of us.

(6) ܐܢܝܢ also takes ܐ, as ܐܢܝܢ in me, U.; also in K. and in Al. ܐܢܝܢ, ܐܢܝܢ etc.; in Ti. Sh. MB. Ash. Z. ܐܢܝܢܐ, ܐܢܝܢܐ (?) or ܐܢܝܢܐ Ti. or ܐܢܝܢܐ MB., ܐܢܝܢܐ or ܐܢܝܢܐ, ܐܢܝܢܐ MB. Sh. or ܐܢܝܢܐ Ti. etc., and sometimes so in other parts of K.: where the forms ܐܢܝܢ etc. are used to denote the object, ܐܢܝܢܐ is used in the sense in; but see § 48.

(7) The following take ܐ with its ܐ before affixes: ܐܢܝܢܐ: ܐܢܝܢܐ: ܐܢܝܢܐ [ܐ and ܐ kept quite distinct; that is ܐܢܝܢܐ ܐܢܝܢܐ = ܐܢܝܢܐ ܐܢܝܢܐ, cf. (11) below]: ܐܢܝܢܐ: ܐܢܝܢܐ (so ܐܢܝܢܐ Sal.): ܐܢܝܢܐ: ܐܢܝܢܐ: ܐܢܝܢܐ, (but in Ti. and Al. ܐܢܝܢܐ takes affixes thus: ܐܢܝܢܐܐ like him, etc. as in O.S.); we thus have ܐܢܝܢܐܐ without us, and so on.

(8) ḥōmān K. with affixes regains ḥ : as ḥāḥōmān . In Gaw. from ḥōmān we have ḥāḥōmān , ḥāḥōmān etc. In Sal. from ḥōmān or ḥōmān we have ḥōmōmān (or ḥōmān) etc.

(9) lā takes affixes in various ways. *For him* is ḥōlā U. or ḥāḥlā U. or ḥāḥlā MB. Sh. Q. or ḥāḥlā U. or ḥōlā U. or ḥōlā Sh. (rare). In ḥāḥlā *for me*, ḥ is often silent: qā-i ; so ḥāḥlā Sal. *for us*. The ḥ , which is hard, being in the U. forms, is perhaps for ḥ , so that $\text{ḥāḥlā} = \text{ḥāḥlā}$. The MB. form seems to be $\text{lā} + \text{ḥ}$.

(10) lā , lā , lā , lā take ḥ . Thus ḥāḥlā K. Q. ḥāḥlā Al. ḥāḥlā Z. For 2 pl. we also find ḥāḥlā Al. or ḥāḥlā : also ḥāḥlā Ti. (or ḥāḥlā). Another Al. and J. form is with ḥ , ḥāḥlā J. ḥāḥlā Al. etc. which perhaps = O.S. ḥāḥlā (Nöld. § 87). In Bohtan we have ḥāḥlā etc., which is either = ḥāḥlā , or is from ḥ , by reduplication. In Ti. (not Ash.) we have the same in the forms of § 50, note 3, and $\text{ḥāḥlā} = I \text{ myself}$ (*I for my part*). In J. ḥāḥlā *for me*, often has the second Tau silent.

(11) *Emphasis*. All prepositions except ḥ , ḥ , ḥ , take ḥ with its ḥ if the pronoun is emphatic. Even ḥ very commonly takes a second ḥ , as ḥāḥlā *of me*. When an emphatic pronoun follows ḥ , the forms ḥāḥlā etc. are used, especially in U. In Al. Z. the use of Dalath is common even where there is no emphasis.

(12) All prepositions take ḥ before the demonstrative pronouns ōḥ : ḥōḥ : ḥāḥlā : ḥāḥlā : ḥāḥlā etc., and ḥāḥlā ; e.g. ḥāḥlā ḥāḥlā *about this*. But ḥ , ḥ , and in Al. ḥ usually (though not always) precede them without ḥ , thus ḥāḥlā ḥāḥlā Al. = ḥāḥlā ḥāḥlā K. (ḥāḥlā U.)

for that man. But in Al. ܠܕܝܢܐ *to this* (= ܠܫܝܐ or ܠܕܝܢܐ) would be preferred to ܠܝܢܐ. Also, especially in K. Al. ܡ does not take ܕ, though the full form ܡܕ requires it. Thus ܡܕܝܢܐ *from that time*; in U. they would say by preference ܡܕܝܢܐ. In O.S. this ܕ was not inserted: ܡܕܝܢܐ O.S. = ܡܕܝܢܐ N.S. In N.S. the ܕ coalesces with the demonstrative pronoun, and so do ܐ, ܐ usually. Thus ܡܕܝܢܐ *dow* or *dô'* ܠܕܝܢܐ *bâha*, rarely *b'âha*, ܠܝܢܐ *léni*, rarely *l'éni*.

(13) The personal pronouns of the third person are often used after prepositions (with ܕ as above) instead of the affix forms. Thus ܡܕܝܢܐ ܡܕ = ܡܕܝܢܐ or ܡܕܝܢܐ *from him*, cf. § 10.

§ 71. *Prepositions idiomatically used after verbs, etc.*

ܐ is used as follows :

ܐ ܠܝܢܐ K. Al. *to be able*, § 29 (18).

ܐ ܠܝܢܐ (hard Kap) *to laugh at*.

ܐ ܠܝܢܐ *to touch*.

ܐ ܠܝܢܐ (ܠܝܢܐ) *to trust*.

ܐ ܠܝܢܐ *to look at* (this verb is rare in U.).

ܐ ܠܝܢܐ *to rejoice at*.

ܐ ܠܝܢܐ *to sin against*.

ܐ ܠܝܢܐ ܠܝܢܐ *to bear witness to*.

ܐ ܠܝܢܐ *to deny* (a person), *be offended at*, or *with* ܠܝܢܐ.

ܐ ܠܝܢܐ *self-denial*.

ܐ ܠܝܢܐ *to envy*.

ܐ ܠܝܢܐ U. = ܐ ܠܝܢܐ *above*.

ܐ ܠܝܢܐ *to lie against, to dis-appoint*.

ܐ ܠܝܢܐ *faithful to*.

ܐ ܠܝܢܐ (ܠܝܢܐ) *to believe*.

ܐ ܠܝܢܐ *to acknowledge* (a person or sin). So *ὁμολογέω ἐν*, Lu. xii. 8.

ܐ...ܠܝܢܐ *to exchange* (something) *for*...

ܐ ܠܝܢܐ ܠܝܢܐ *to preach the faith*.

ت مَـصِيـذٌ to mock.

ت مَحْـلِلٌ to wonder at.

ت مَحْـذِيـذٌ to beseech.

... ت مَحْـفِيـذٌ تَحْـفِيـذٌ to translate
into....

ت تَلِيـمٌ to rebuke.

ت تَيْبٌ to be ashamed of

ت تَوَكَّلٌ to trust.

ت تَحْـجِـزٌ لِحَيْثٍ to sin against.

ت تَدْوٍ to call on, invoke.

ت تَوَبٌ content with (of things),
مَجٍ is more usual.

ت تَفْـزِـزٌ (or تَفْـزِـجٌ) to banter.

ت تَلَقَّ (تَلَّه Al.) to meet, visit.

فَـفَزَ تَـفَزَّ... تَـفَزَّ... — تَـفَزَّ to separate...from...(also with مَج).

تَـفَزَّ or تَـفَزَّ:—

تَـفَزَّ تَـفَزَّ to follow.

تَـفَزَّ مَحْـفَزٌ to look for, § 47.

تَـفَزَّ مَحْـفَزٌ to send for.

تَـفَزَّ تَـفَزَّ to pursue.

تَـفَزَّ:— تَـفَزَّ to enter (direct object not admissible), also with د.

د:—

د تَـفَزَّ ذَـفَزَ to give leave of absence to.

د تَـفَزَّ (or تَـفَزَّ) at a standstill for (also with تَـفَزَّ).

د تَـفَزَّ تَـفَزَّ to take revenge for (with مَج of the person).

د:—

د تَـفَزَّ لَبْ لَـفَزَ I was tired of saying.

د تَـفَزَّ لَـفَزَ to divide into two parts.

د تَـفَزَّ to need (must have د).

د تَـفَزَّ (U. only) to ride on.

ܡܐ :—

ܡܐ ܕܢܐ (ܕܢܐ) *to ask (a thing) of...*

ܡܐ ܕܡܚܝܬܐ (ܡܚܝܬܐ K.) *cautious of.*

ܡܐ ܕܡܝܬܐ *to fear (as O.S. ܡܝܬܐ)*

ܡܐ and so also φοβέομαι ἀπό,
Lu. xii. 4).

ܡܐ ܕܡܚܝܬܐ = ܡܐ ܕܡܚܝܬܐ.

ܡܐ ܕܡܚܝܬܐ *to thank.*

ܡܐ ܕܡܚܝܬܐ *to be angry with.*

ܡܐ ܕܡܚܝܬܐ *to ask (a question) of.*

ܡܐ ܕܡܚܝܬܐ *to long for.*

ܡܐ ܕܡܚܝܬܐ *to fill...with (also with-*
out ܡܐ).

ܡܐ ܕܡܚܝܬܐ *to thank (rare), to pro-*
sper tr. (in the latter sense
usually without ܡܐ).

ܡܐ :—

ܡܐ ܕܡܚܝܬܐ *to cast up against.*

ܡܐ ܕܡܚܝܬܐ *to aim a gun*
at.

ܡܐ ܕܡܚܝܬܐ *rebellious against.*

ܡܐ ܕܡܚܝܬܐ U. *to oppress.*

ܡܐ ܕܡܚܝܬܐ *to look at (also direct*
object).

ܡܐ ܕܡܚܝܬܐ *thanks to.*

ܡܐ ܕܡܚܝܬܐ (or ܡܚܝܬܐ K.) *to com-*
mand.

ܡܐ ܕܡܚܝܬܐ *displeased with.*

ܡܐ ܕܡܚܝܬܐ *to kiss (K. always, and*
U. sometimes, without ܡܐ).

ܡܐ ܕܡܚܝܬܐ *to trust in.*

ܡܐ ܕܡܚܝܬܐ *to pass by, cross, trans-*
gress, or to enter by (a certain
way).

ܡܐ ܕܡܚܝܬܐ *to finish tr., have done*
with.

ܡܐ ܕܡܚܝܬܐ *satisfied with, content with,*
assenting to. See above.

ܡܐ ܕܡܚܝܬܐ } *to cower before, run*
away from, be de-
ܡܐ ܕܡܚܝܬܐ } *feated by.*

ܡܐ ܕܡܚܝܬܐ *to stand to, to stand out*
for.

ܡܐ ܕܡܚܝܬܐ *to look upon, look at.*

ܡܐ ܕܡܚܝܬܐ *to strike (also direct*
object).

ܡܐ ܕܡܚܝܬܐ *to cause loss to.*

ܡܐ ܕܡܚܝܬܐ *to murmur against.*

ܕܠܐ ܕܠܐ ܕܠܐ *to pay attention to, set one's face towards.*

ܕܠܐ ܕܠܐ *to add to.*

ܕܠܐ ܕܠܐ (ܕܠܐ) K. Al. *to testify to.*

ܕܠܐ ܕܠܐ *to need.*

ܕܠܐ ܕܠܐ *to expect.*

ܕܠܐ ܕܠܐ *to transgress.*

ܕܠܐ ܕܠܐ *to complain against or about (a thing or person).*

ܕܠܐ ܕܠܐ *to suspect (a thing).*

ܕܠܐ ܕܠܐ *to hear, in U. Also direct object.*

ܕܠܐ ܕܠܐ *to conquer.*

ܕܠܐ ܕܠܐ *to adhere to, U. (K. with ܕ).*

ܕܠܐ :—

ܕܠܐ ܕܠܐ *to go out to meet (a person arriving on a journey).*

ܕܠܐ ܕܠܐ *to beat back, parry.*

ܕܠܐ ܕܠܐ (ܕܠܐ) *susceptible to.*

ܕܠܐ ܕܠܐ Z. *to go before.*

ܕܠܐ ܕܠܐ *to undertake.*

In many cases where in English a verb is used with an adverb or preposition, a single word is used in Syriac, as ܕܠܐ *to go or come down*, ܕܠܐ *to go in, come in, pass by*, ܕܠܐ *to go up, come up*, ܕܠܐ *to put away*, ܕܠܐ *to go out*, and so on.

§ 72. CONJUNCTIONS.

ܕܠܐ

ܕܠܐ *if*, not common, U. Ti., Pers.

ܕܠܐ U. K. or ܕܠܐ K. as O.S. *both*, § 67, followed by ܕܠܐ or ܕܠܐ (ܕܠܐ).

ܕܠܐ (as O.S.) or ܕܠܐ *as, according as.* Also ܕܠܐ (délkh) Al.

ܕܠܐ *in order that.*

ܐܝܢܐ ܕܝܢܐ *as if*.

ܐܝܢܐ ܕܝܢܐ ܕܝܢܐ = ܐܝܢܐ ܕܝܢܐ below. So ܐܝܢܐ ܕܝܢܐ ܕܝܢܐ *as often as* (cf. ܐܝܢܐ ܕܝܢܐ ܕܝܢܐ *as great as*).

ܐܝܢܐ = O.S. ܐܝܢܐ, § 67, *when*, or ܐܝܢܐ Ti.

ܐܝܢܐ *but, yet*, perh. = ܕܝܢܐ or ܕܝܢܐ? (Nöld. § 24.) For its redundant use see § 60.

ܕܝܢܐ *but*, O.S. = ἀλλά? or ܕܝܢܐ, Nöld. O.S.G. § 155.

ܕܝܢܐ *unless*.

ܕܝܢܐ O.S. *if* (see ܐܝܢܐ).

ܕܝܢܐ *unless* (see ܐܝܢܐ).

ܐܝܢܐ U. K., O.S. *although*, = ܐܝܢܐ. Often answered by ܐܝܢܐ *although...yet*, § 60. Very rarely ܐܝܢܐ ܐܝܢܐ.

ܐܝܢܐ *nevertheless*.

ܐܝܢܐ *in that, because*. O.S. ܐܝܢܐ = N.S. ܐܝܢܐ ܐܝܢܐ *in that he saw*; see § 68, s.v. ܐܝܢܐ.

ܐܝܢܐ *but, but yet* (not common).

ܐܝܢܐ or ܐܝܢܐ as O.S. (§ 68) *after that*, or with ܐܝܢܐ prefixed. In Al. ܐܝܢܐ ܐܝܢܐ § 13.

ܐܝܢܐ *that, also in order that*, O.S. (In O.S. also *because*, when standing alone; but not in N.S.)

ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ *as, much used in similes*: as ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ *As Joseph was sold, so was our Lord*. For variations see § 67. Also *so that, and in order that*.

ܐܝܢܐ *lest*, U., O.S. or ܐܝܢܐ Al. (= ܐܝܢܐ?)

ܐܝܢܐ or ܐܝܢܐ *so that*, § 67.

𐤔𐤕 until, § 68 ; also before, 𐤔𐤕 𐤓𐤕𐤔𐤕 𐤓𐤕𐤔𐤕 he will come before I do it.

𐤔𐤕...𐤔𐤕 both...and (without 𐤕), Pers., § 67.

𐤕 O.S. and.

𐤔𐤕 𐤓𐤕𐤔𐤕 Tkh. or 𐤔𐤕 𐤓𐤕𐤔𐤕 Ti. would that.

𐤔𐤕 let, (imp. of 𐤔𐤕 O.S. to suffer), § 51 (10).

𐤔𐤕 𐤓𐤕𐤔𐤕 U. would that.

𐤔𐤕 𐤓𐤕𐤔𐤕 Q. K. or 𐤔𐤕 𐤓𐤕𐤔𐤕 Al. in order that. But 𐤔𐤕 alone is more common. See 𐤔𐤕 𐤓𐤕𐤔𐤕.

𐤔𐤕 𐤓𐤕𐤔𐤕 or U., Turk.

𐤔𐤕 or, perh. = O.S. 𐤔𐤕, which in K. is used as an alternative. (In some parts of K. 𐤔𐤕 is not used.) Thus 𐤔𐤕 𐤓𐤕𐤔𐤕 𐤔𐤕 𐤓𐤕𐤔𐤕 K. either Thomas or Moses (U. 𐤔𐤕...𐤔𐤕). 𐤔𐤕 𐤓𐤕𐤔𐤕 𐤔𐤕 𐤓𐤕𐤔𐤕 K. will he come or not? 𐤔𐤕 sometimes means at any rate; thus: 𐤔𐤕 𐤓𐤕𐤔𐤕 𐤔𐤕 𐤓𐤕𐤔𐤕 perhaps she did not come; at any rate I did not see her.

𐤔𐤕...𐤔𐤕 whether...or, not common.

𐤔𐤕 as O.S. or 𐤔𐤕 𐤓𐤕𐤔𐤕 Al. (in U. 𐤔𐤕 = 𐤓) when, while.

𐤔𐤕 Al. would that.

𐤔𐤕 𐤓𐤕𐤔𐤕 because, Turk., also without 𐤔𐤕.

𐤔𐤕 𐤓𐤕𐤔𐤕 O.S. as much as, whenever, just as, in so far as. So 𐤔𐤕 𐤓𐤕𐤔𐤕 𐤔𐤕 𐤓𐤕𐤔𐤕 the more I saw her, the more..., or without 𐤔𐤕 𐤓𐤕𐤔𐤕 as O.S.; also answered by 𐤔𐤕 𐤓𐤕𐤔𐤕. 𐤔𐤕 𐤓𐤕𐤔𐤕 or 𐤔𐤕 𐤓𐤕𐤔𐤕 = as long as, 𐤔𐤕 𐤓𐤕𐤔𐤕 = as quickly as, and so with many adjectives and adverbs.

ܕܠܐ ܕܠܐ ܕܠܐ *lest*, = ܕܠܐ ܕܠܐ ܕܠܐ.

ܕܠܐ *because*.

ܕܠܐ Turk. or ܕܠܐ U. *but*.

ܕܠܐ (ܕܠܐ) U. Ti. *unless*, Pers. (also with ܕܠܐ).

ܕܠܐ *since* (also ܕܠܐ ܕܠܐ); or *than*, see § 24.

ܕܠܐ *because*, or ܕܠܐ Al. Also without ܕܠܐ.

ܕܠܐ *although*, not common; or ܕܠܐ¹ or ܕܠܐ¹ Nöld. § 93.

ܕܠܐ U. Sal., often pron. *qat*, in order that, also in Sal. the simple *that*.

ܕܠܐ or ܕܠܐ ܕܠܐ or ܕܠܐ ܕܠܐ *before that*.

ܕܠܐ = ܕܠܐ above (also without ܕܠܐ). In Al. Ti. ܕܠܐ. Also *although, except*.

ܕܠܐ U. *would that*.

Notes. (1) Conjunctions are frequently omitted. Thus ܕܠܐ ܕܠܐ ܕܠܐ *to and fro*, ܕܠܐ ܕܠܐ ܕܠܐ K. *two or three days*, ܕܠܐ ܕܠܐ *I must go*, ܕܠܐ ܕܠܐ ܕܠܐ *it was not for this I came*, ܕܠܐ ܕܠܐ *when I come*, ܕܠܐ ܕܠܐ *two and a half*, ܕܠܐ ܕܠܐ U. *an hour and a half* (in K. ܕܠܐ ܕܠܐ § 27): ܕܠܐ ܕܠܐ *the Scribes and Pharisees*, ܕܠܐ ܕܠܐ *Norway and Sweden*, and so on. So we may write either ܕܠܐ or ܕܠܐ for *etcetera* (usually shortened to ܕܠܐ or ܕܠܐ). This is more used than in English and often ends each paragraph of a letter.

(2) ܐ is often inserted where it would be out of place in English. Thus ܕܠܐ ܕܠܐ ܕܠܐ ܕܠܐ ܕܠܐ (ܕܠܐ)

¹ These forms have not been verified orally.

I would rather my son died than he. So O.S. Rev. ix. 20 **ܕܝܚܝܬܐ ܕܝܠܕܐ ܕܝܚܝܬܐ** **ܕܝܚܝܬܐ**... **ܕܝܚܝܬܐ** and the rest of the men...did not repent. On the other hand a common colloquialism is **ܕܝܚܝܬܐ ܕܝܚܝܬܐ** *Simon and they*, for **ܕܝܚܝܬܐ ܕܝܚܝܬܐ**.

(3) When a conjunction joins two nouns governed by the same preposition, the latter is usually repeated. **ܕܝܚܝܬܐ ܕܝܚܝܬܐ** **ܕܝܚܝܬܐ** *the house of Moses and Pira.*

§ 73. INTERJECTIONS.

ܕܝܚܝܬܐ ܕܝܚܝܬܐ

ܕܝܚܝܬܐ *why, pretty well, rare.*

ܕܝܚܝܬܐ *Oh!*

ܕܝܚܝܬܐ *O (vocative), pron. long in K. (common), short in U. (rare); or alas! (long) O.S.*

ܕܝܚܝܬܐ ܕܝܚܝܬܐ *K. O my father!*

ܕܝܚܝܬܐ ܕܝܚܝܬܐ *alas!*

ܕܝܚܝܬܐ ܕܝܚܝܬܐ *hurrah! rare.*

ܕܝܚܝܬܐ ܕܝܚܝܬܐ *K. O my father!*

ܕܝܚܝܬܐ ܕܝܚܝܬܐ *Al. or K. O my mother!*

ܕܝܚܝܬܐ *well! to be sure, Arab.*

ܕܝܚܝܬܐ *Well! (begins a sentence).*

ܕܝܚܝܬܐ *O, vocative, rare.*

ܕܝܚܝܬܐ *wonderful! rare.*

ܕܝܚܝܬܐ *hallo there! rare.*

ܕܝܚܝܬܐ *alas! rare.*

ܕܝܚܝܬܐ (**ܕ** usually) or **ܕܝܚܝܬܐ** *Sal. or 'ܕܝܬܐ K. or 'ܕܝܬܐ Ti. bravo!*

ܕܝܚܝܬܐ *hush! not common.*

ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ *by the habit of Mar Shimun [when addressed to the Catholicos ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ also ܕܝܚܝܬܐ], an asseveration much used in K.*

ܕܝܚܝܬܐ *Pers. bravo, rare.*

ܕܝܚܝܬܐ ܕܝܚܝܬܐ *I believe, see § 68 s.v. ܕܝܚܝܬܐ.*

ܕܝܚܝܬܐ *U. ܕܝܚܝܬܐ Ti., Pers. yes.*

ܡܢܕܐܝܢ *true!* (sc. ܡܢܕܐܝܢ ܡܢܕܐܝܢ *is true*) so ܡܢܕܐܝܢ ܕܝܢ *what N. says is true.*

ܡܢܕܐܝܢ *your health*, so ܡܢܕܐܝܢ ܕܝܢ *N.'s health.*

ܡܢܐ *tush!* rare.

ܡܢܐܝܢ, ܡܢܐܝܢ, ܡܢܐܝܢ or ܡܢܐܝܢ ܡܢܐܝܢ *God forbid!* so the other affixes, § 63 (7).

ܡܢܐܝܢ U. J. Al. O (vocative), common.

ܡܢܐܝܢ *yes.* This is used to deny a negative statement, or to answer an objection, and always means *you are wrong*: ܡܢܐܝܢ means *you are right.*

ܡܢܐܝܢ ܡܢܐܝܢ *heyday!*

ܡܢܐܝܢ ܡܢܐܝܢ U. *alas! mon Dieu!* Arab.

ܡܢܐܝܢ Kurd. *bravo!* esp. K.

ܡܢܐܝܢ Turk. *as you please*, lit. *your pleasure.* So with other affixes, or a name, ... ܡܢܐܝܢ.

ܡܢܐܝܢ *no*, O.S.

ܡܢܐܝܢ ܡܢܐܝܢ or ܡܢܐܝܢ ܡܢܐܝܢ *God forbid!*

ܡܢܐܝܢ or ܡܢܐܝܢ Ti. or ܡܢܐܝܢ

ܡܢܐܝܢ Ti. or ܡܢܐܝܢ or ܡܢܐܝܢ

ܡܢܐܝܢ = ܡܢܐܝܢ *what do I know? how can I tell?* So the Hebrew ܡܢܐܝܢ which = ܡܢܐܝܢ ܡܢܐܝܢ = Gk. τί μαθών (Gesenius).

ܡܢܐܝܢ *poor fellow!*

ܡܢܐܝܢ Pers. *bravo!*

ܡܢܐܝܢ ܡܢܐܝܢ *may it be pleasant to you!* § 46, s.v. ܡܢܐܝܢ.

ܡܢܐܝܢ Arab. *yes.*

ܡܢܐܝܢ *hush!* Turk., rare.

ܡܢܐܝܢ K. Sh. *well!* = ܡܢܐܝܢ.

ܡܢܐܝܢ = ܡܢܐܝܢ, very common.

ܡܢܐܝܢ, ܡܢܐܝܢ *pshaw! pah!*

ܡܢܐܝܢ *be off!* § 46 s.v. ܡܢܐܝܢ.

ܡܢܐܝܢ K. *alas!* Pers.

ܡܢܐܝܢ } *silence!*
ܡܢܐܝܢ

ܡܢܐܝܢ Tkh. = ܡܢܐܝܢ.

? **שְׁכָּרְךָ מִי** *whose is this book?* (shewing it). **לִּי דָּבָר מִי**
לִּי דָּבָר מִי *what is in this book?* (shewing it). **לִּי דָּבָר מִי**
I have no book. We could also say **לִּי דָּבָר מִי**—**מִי דָּבָר**
לִּי דָּבָר מִי—**לִּי דָּבָר מִי**, but these would
 not be so emphatic. So *I for my part, as for me*, and the like may
 be rendered by the simple pronoun standing as above (cf. modern
 Greek *ἐγὼ πρέπει νὰ λάβω* *I must take*), or by **לִּי דָּבָר מִי** etc.
 if they are very emphatic.

We must notice however that a noun standing absolutely before
לִּי דָּבָר מִי *he has*, if it is the subject in English, is not emphatic. Thus
לִּי דָּבָר מִי **לִּי דָּבָר מִי** **לִּי דָּבָר מִי** **לִּי דָּבָר מִי** = *that man has a book*, simply. We could
 not say **לִּי דָּבָר מִי** **לִּי דָּבָר מִי**. If the English object of *to have* is
 emphatic we must put it first, as **לִּי דָּבָר מִי** **לִּי דָּבָר מִי** *I have a book*. Note
 also that the subject of a preterite stands absolutely, § 32 (4), but it
 is not necessarily emphatic. Thus **לִּי דָּבָר מִי** **לִּי דָּבָר מִי** *I came*, **לִּי דָּבָר מִי**
לִּי דָּבָר מִי *that man came*.

The subject, pronoun or noun, may be placed last for emphasis,
 as an alternative to the above construction, or when it cannot stand
 absolutely. Thus **לִּי דָּבָר מִי** **לִּי דָּבָר מִי** **לִּי דָּבָר מִי** *why did you come?* (not
 the other man). So even if there are no italics in English, but
 the subject is pointed out: **לִּי דָּבָר מִי** **לִּי דָּבָר מִי** **לִּי דָּבָר מִי** *there stood*
a woman, **לִּי דָּבָר מִי** **לִּי דָּבָר מִי** **לִּי דָּבָר מִי** or else **לִּי דָּבָר מִי** **לִּי דָּבָר מִי**
לִּי דָּבָר מִי or **לִּי דָּבָר מִי** **לִּי דָּבָר מִי** **לִּי דָּבָר מִי** all express *see what that man*
(I point out, or I am speaking of) is doing.

(7) The object of a verbal noun used as in § 57 (3) usually pre-
 cedes it.

(8) Short adverbs, as **לִּי דָּבָר מִי** *very, quite*, **לִּי דָּבָר מִי** *very*, etc. generally
 precede adjectives and adverbs; those which qualify verbs usually
 follow them, but there is no exact rule as to this. We must except

such a phrase as **ܫܬܐ ܕܥܠܐ ܕܕܝܢܐ** *he is a very great man*, **ܕܥܠܐ ܕܕܝܢܐ** being treated as one word, though we might equally well say **ܫܬܐ ܕܥܠܐ ܕܕܝܢܐ ܕܝܢܐ**, cf. **ܫܬܐ ܕܥܠܐ ܕܕܝܢܐ** *how good a thing it is!*

(9) *Questions* take the same order as affirmative sentences, and often can only be distinguished from them by the inflection of the voice. But interrogative pronouns, with or without a noun or preposition, and interrogative adverbs are placed first, unless an emphatic word stands absolutely at the beginning of the clause, as described above. This absolute construction is especially common with interrogative pronouns and adverbs: as **ܕܝܢܐ ܕܕܝܢܐ ܕܕܝܢܐ** *whose sons are we Christians?*

(10) After interrogative pronouns and adverbs the subject often follows the verb, e.g. **ܕܝܢܐ ܕܕܝܢܐ ܕܕܝܢܐ** *what did those men say?* But not, of course, if the pronoun itself be the subject. In the same case the copula follows the pronoun or adverb. We cannot say **ܕܝܢܐ ܕܕܝܢܐ ܕܕܝܢܐ** *what is salvation?* but **ܕܝܢܐ ܕܕܝܢܐ** or **ܕܝܢܐ ܕܕܝܢܐ**.

(11) Indirect questions follow the same lines; **ܕ** often redundantly introduces them, as **ܕܝܢܐ ܕܕܝܢܐ ܕܕܝܢܐ** *he asked what I was doing in his affair*. But the oratio directa is often substituted, § 66.

(12) In questions the Syrians use **ܕܝܢܐ** (ܕܝܢܐ K.) *or not*, very much more than Europeans do. **ܕܝܢܐ ܕܕܝܢܐ** *will you go or not?* is not meant to be rude or peremptory though at first sight it often appears to be so.

§ 75. IDIOMATIC PHRASES AND SALUTATIONS.

[See also §§ 71, 73.]

זֶה יַעֲשֶׂה (or עָשָׂה) *this will do.*

יִשְׁתַּחֲוֶה *to prosper, intr.*

יִשְׁתַּחֲוֶה *to bear with.*

יִשְׁתַּחֲוֶה U. (or יִשְׁתַּחֲוֶה U.) } *to go to meet (a person*
 יִשְׁתַּחֲוֶה } *arriving from a journey).*

יִשְׁתַּחֲוֶה U. *to go on horseback.*

יִשְׁתַּחֲוֶה *to take a walk.*

יִשְׁתַּחֲוֶה *to go on foot.*

יִשְׁתַּחֲוֶה U. *Will you have time?* [Only as a question,
 or as a negative : יִשְׁתַּחֲוֶה.]

יִשְׁתַּחֲוֶה U. *may you be friendless!* [Socin].

יִשְׁתַּחֲוֶה or יִשְׁתַּחֲוֶה *he intends to...*

יִשְׁתַּחֲוֶה (יִשְׁתַּחֲוֶה K.) *he is a hypocrite.*

יִשְׁתַּחֲוֶה U. (or יִשְׁתַּחֲוֶה K. or יִשְׁתַּחֲוֶה K.) *to threaten.*

יִשְׁתַּחֲוֶה (or יִשְׁתַּחֲוֶה or יִשְׁתַּחֲוֶה) *to take trouble.*

יִשְׁתַּחֲוֶה *to receive a pension.*

יִשְׁתַּחֲוֶה *to eat one's words.*

יִשְׁתַּחֲוֶה *to embezzle money.*

יִשְׁתַּחֲוֶה *to break a fast (by eating animal food).*

יִשְׁתַּחֲוֶה *to be bastinadoed.*

ܐܝܬܐ ܒܕܢܐ see § 16 (so ܐܝܬܐ ܒܕܢܐ).

ܐܝܬܐ ܕܒܪܝܬܐ to take bribes.

ܐܝܬܐ ܕܡܪܝܬܐ requiescat in pace.

ܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ God strengthen you! (said to a man working in a field).

ܐܝܬܐ ܕܡܪܝܬܐ God forbid!

ܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ God increase you! (said by a guest to a host).

ܐܝܬܐ ܕܡܪܝܬܐ (or ܐܝܬܐ ܕܡܪܝܬܐ) Goodbye (said to one departing).

ܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ it is your affair (so all persons).

ܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ early morning.

ܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ (also simply ܐܝܬܐ ܕܡܪܝܬܐ) she is pregnant.

ܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ he is constipated.

ܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ his bowels are working.

ܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ may his foot be blessed [said in U. of a new-born child, in K. of a stranger arriving just after a birth. In K. they say ܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ of a new-born male child].

ܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ his diarrhœa is cured.

ܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ he died.

ܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ his foot was blistered.

ܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ he pitied them.

ܐܝܬܐ ܕܡܪܝܬܐ I am coming [said by a man at a distance when called].

ܐܝܬܐ ܕܡܪܝܬܐ displeased; unwell.

ܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ in that way it is possible.

כָּבֵב סִבְבִּי לִי K. *my house is destroyed* [said by a man on receiving bad news. The לִי stands absolutely].

בָּרַחְתִּי בְּחֵן חֶבֶד I *have come on a visit of friendship only* (not business). Also the reply to וְעַתָּה מָה and then = *nothing*.

הֵוא עָרֵב מְאֹד he *is tired out*.

דָּבָר or דָּבָר לְךָ (לְדָבָר) } Welcome (the answer to
 or דָּבָר לְךָ or דָּבָר לְךָ } דָּבָר לְךָ. Also the first
 two are said by a host to
 his guests. The other per-
 sons are also used).

הֵאָזְנָה לְךָ לְמַעַן K. *will you have time?*

לֹא יִשְׁמָע לְךָ הַדָּבָר he *will not listen to reason*.

הֵוא עֹשֶׂה בִּשְׁתֵּי יָמֵי לַיָּד he *has bad diarrhœa*.

הֵוא שָׂמֵחַ בְּעַצְמוֹ K. *he was pleased with himself*.

אֲנִי חֹמֶת שְׁחֹרָה K. *I am a black owl* (said by a woman on hearing bad news).

אֵין מִי שֶׁיִּקְבַּץ אֶת הַחֶמֶד one *whose hospitality none will accept*.

לֵאמֹר לְעֵתָא לְעֵתָא to *cease to support*.

לְעֵתָא לְעֵתָא to *sign* (a deed, etc.).

לְעֵתָא לְעֵתָא to *attack*.

לְעֵתָא לְעֵתָא to *take trouble*.

לְעֵתָא לְעֵתָא or לְעֵתָא לְעֵתָא U. (לְעֵתָא לְעֵתָא K.) to *mount guard*.

לְעֵתָא לְעֵתָא (or לְעֵתָא לְעֵתָא) to *step aside, keep out of*.

לְעֵתָא לְעֵתָא to *put up with*.

ܕܕܝܡ ܕܕܝܡܐ *to contract a disease.*

ܕܕܝܡ ܕܕܝܡܐ *to take time* [so ܕܕܝܡܐ ܕܕܝܡܐ ܕܕܝܡܐ *it took three hours*].

ܕܕܝܡ ܕܕܝܡܐ *to be zealous.*

ܕܕܝܡ ܕܕܝܡܐ *to draw, to take a photograph.*

ܕܕܝܡ ܕܕܝܡܐ *to smoke tobacco* (so all words for pipes). In K. Z. ܕܕܝܡ is used for all kinds of smoking.

ܕܕܝܡ ܕܕܝܡܐ *to help.*

ܕܕܝܡ ܕܕܝܡܐ *to do line by line.*

ܕܕܝܡ ܕܕܝܡܐ *to hire.*

ܕܕܝܡ ܕܕܝܡܐ K. *to make excuses, find an excuse* (for fighting, etc.).

ܕܕܝܡ ܕܕܝܡܐ *to protect, side with.*

ܕܕܝܡ ܕܕܝܡܐ U. *to wrestle* [in K. simply ܕܕܝܡ].

ܕܕܝܡ ܕܕܝܡܐ *to measure.*

ܕܕܝܡ ܕܕܝܡܐ *to make an excuse.*

ܕܕܝܡ ܕܕܝܡܐ *to read from the beginning.*

ܕܕܝܡ ܕܕܝܡܐ *to bet.*

ܕܕܝܡ ܕܕܝܡܐ *to take one's turn.*

ܕܕܝܡ ܕܕܝܡܐ *to take turns.*

ܕܕܝܡ ܕܕܝܡܐ *to pay attention.*

ܕܕܝܡ ܕܕܝܡܐ *to cast up against*, § 71.

ܕܕܝܡ ܕܕܝܡܐ *to supplant.*

ܕܕܝܡ ܕܕܝܡܐ *to restrain.*

ḍ ṣṭḥṭḥṭḥ ḍḥḥ U. (ḍ ṣṭḥṭḥṭḥ K.) *to be in the way of.*

ḍ ḥḥḥ ḥḥḥ K. *to do honour to.*

ḍ ḥḥḥ ḥḥḥ U. (ḍ ḥḥḥ K.) *to mount guard.*

ḍ ḥḥḥ ḥḥḥ *to fill the place of.*

ḍ ḥḥḥ ḥḥḥ *to aim a gun at, § 71.*

ḥḥḥ ḥḥḥ ḥḥḥ *there is no room.*

ḥḥḥ ḥḥḥ ḥḥḥ } *it serves him right.*
ḥḥḥ ḥḥḥ ḥḥḥ ḥḥḥ ḥḥḥ }

ḥḥḥ ḥḥḥ ḥḥḥ *he is missed.*

ḥḥḥ ḥḥḥ ḥḥḥ *he heaved with emotion.*

ḥḥḥ ḥḥḥ ḥḥḥ *one who though handsome does not please.*

ḥḥḥ ḥḥḥ ḥḥḥ *Goodbye (rare).*

ḥḥḥ ḥḥḥ ḥḥḥ *to begin.*

ḥḥḥ ḥḥḥ ḥḥḥ *to slander.*

ḥḥḥ ḥḥḥ ḥḥḥ *to lay by the heels.*

ḥḥḥ ḥḥḥ ḥḥḥ *to delay, connive at.*

ḥḥḥ ḥḥḥ ḥḥḥ U. (ḥḥḥ K.) *to imprison.*

ḥḥḥ ḥḥḥ ḥḥḥ *to cast a net.*

ḥḥḥ ḥḥḥ ḥḥḥ *to subscribe money to.*

ḥḥḥ ḥḥḥ ḥḥḥ *to startle.*

ḥḥḥ ḥḥḥ ḥḥḥ *to make a moat.*

ḥḥḥ ḥḥḥ ḥḥḥ *to see off, start (a person on the road).*

ḥḥḥ ḥḥḥ ḥḥḥ *to importune.*

ܕܕܝܢܐ ܕܕܝܢܐ *to give battle.*

ܕܕܝܢܐ ܕܕܝܢܐ *to cry out.*

ܕܕܝܢܐ ܕܕܝܢܐ *to mock.*

ܕܕܝܢܐ (or ܕܕܝܢܐ) ܕܕܝܢܐ *to salute, send greetings.*

ܕܕܝܢܐ ܕܕܝܢܐ *to shoot.*

ܕܕܝܢܐ ܕܕܝܢܐ *may it be blessed* (said by a friend to another of anything new belonging to the latter).

ܕܕܝܢܐ ܕܕܝܢܐ *he does not understand.*

ܕܕܝܢܐ ܕܕܝܢܐ (or ܕܕܝܢܐ) *May I be your sacrifice!* (expression of politeness to a superior on presenting a petition, etc.).

ܕܕܝܢܐ ܕܕܝܢܐ *thank you* (so all persons).

ܕܕܝܢܐ ܕܕܝܢܐ *he is exaggerating.*

ܕܕܝܢܐ ܕܕܝܢܐ (also ܕܕܝܢܐ ܕܕܝܢܐ K.) *never mind.*

ܕܕܝܢܐ ܕܕܝܢܐ Tkh. *a cheek* (= ܕܕܝܢܐ).

ܕܕܝܢܐ ܕܕܝܢܐ *to injure a plan, intrigue.*

ܕܕܝܢܐ ܕܕܝܢܐ *to interfere in the matter.*

ܕܕܝܢܐ ܕܕܝܢܐ U. Tkh.: ܕܕܝܢܐ ܕܕܝܢܐ Tkh. *twilight, evening.*

ܕܕܝܢܐ ܕܕܝܢܐ *that is a different matter.*

ܕܕܝܢܐ ܕܕܝܢܐ almost = *I cannot exactly describe it or him.*

ܕܕܝܢܐ ܕܕܝܢܐ *a quarrel has arisen.*

ܕܕܝܢܐ ܕܕܝܢܐ K. *blue on my head!* (said by a woman on hearing bad news).

ܕܕܝܢܐ ܕܕܝܢܐ (also ܕܕܝܢܐ ܕܕܝܢܐ) *his face fell.*

שָׁמַכְתִּי בְּבֵיתִי I was home sick, discontented.

שֶׁיִּשְׂרָף בְּדָמְךָ U.¹ May I see you rolling in blood!

שֶׁיִּהְיֶה לְךָ שָׁמַכְתִּי U.¹ Bad luck to you!

שֶׁיִּהְיֶה לְךָ דָּבָר שֶׁיִּשְׁכָּח U.¹ May you not get what you wish!

שֶׁיִּהְיֶה לְךָ שָׁמַכְתִּי U.¹ May you never see the khena of your wedding! [khena, a dye].

שָׂכַל לְךָ שָׂכַל to please, tr.

שָׂכַל לְךָ שָׂכַל (K.) have you any business for me? [said by a visitor before taking leave, see שָׂכַל לְךָ שָׂכַל].

שָׂכַל לְךָ שָׂכַל to strive.

שָׂכַל לְךָ שָׂכַל a trestle.

שָׂכַל לְךָ שָׂכַל K. my back is broken (said by a man on hearing bad news).

שָׂכַל לְךָ שָׂכַל I do not feel well.

שָׂכַל לְךָ שָׂכַל (or שָׂכַל לְךָ שָׂכַל or שָׂכַל לְךָ שָׂכַל) twilight, evening.

שָׂכַל לְךָ שָׂכַל to say goodbye, as an inferior to a superior.

שָׂכַל לְךָ שָׂכַל (or שָׂכַל לְךָ שָׂכַל) to avow, take the responsibility of.

שָׂכַל לְךָ שָׂכַל I was tired.

שָׂכַל לְךָ שָׂכַל I understand (said on receiving information).

שָׂכַל לְךָ שָׂכַל to sell for money.

שָׂכַל לְךָ שָׂכַל to let out (on hire).

¹ These four curses are from Socin.

דָּלָה מְלֻבָּל *an unwashed spoon* (one who interrupts a conversation).

דָּבַר מִן הַסֵּפֶר לְקַיֵּץ *to copy* (from a book, etc.).

לֹא יֵשֶׁה U. or לֹא יִהְיֶה U. or לֹא תֵּדַע (rare) or לֹא תִּהְיֶה Al.
it is impossible [contrast לֹא יֵשֶׁה = *God forbid*, § 73.]

לֵךְ מִן הַמְּסָנֶה (or לֵךְ מִן הַמְּסָנֶה) { *Mind your own business.*
I am not speaking to you.

לֵךְ מִן הַמְּסָנֶה ? *For shame !*

לֹא מְצָאֵהוּ *I cannot find it, or it is not in sight.*

לֹא מְבִינֵהוּ *I cannot conceive.*

לֹא מְסִיבֵהוּ *I cannot stand him.*

לֹא מְסִיבֵהוּ *I cannot afford to...*

לֹא זְמַן Ti. Al. *I have not time.*

לֹא חֲבִילָה *I have no chance against him.*

לֵב בֹּטֵחַ *the heart is beating.*

לֵב בֹּטֵחַ *he has a stomach ache ; or, metaphorically, he is unwilling to do it.*

לֵב בֹּטֵחַ *unmanly.*

לֵב בֹּטֵחַ *he is sad, homesick.*

לֵב בֹּטֵחַ *he pitied.*

לֵב בֹּטֵחַ *he will not allow it to be done.*

לֵב בֹּטֵחַ (hard Kap) *an impetuous man.*

לֵב בֹּטֵחַ *he was in an ecstasy.*

לֵב בֹּטֵחַ *he was not hearty with, he was displeased with.*

ܠܝܬܡܫ ܩܠܒܐ ܕܗܝܠܝܬܝܬ *he was much frightened.*

ܠܝܬܡܫ ܩܠܒܐ ܕܗܝܠܝܬܝܬ *he was pleased.*

ܠܝܬܡܫ ܒܠܝܬܝܬ *U. merciless.*

ܠܝܬܡܫ ܕܝܬܝܬ *to doubt.*

ܠܝܬܡܫ ܕܝܬܝܬ ܕܝܬܝܬ *he cannot interfere in this.*

ܠܝܬܡܫ ܕܝܬܝܬ *he has not heard (news).*

ܠܝܬܡܫ ܕܝܬܝܬ ܕܝܬܝܬ *it is not his business.* [So: ܠܝܬܡܫ

ܕܝܬܝܬ ܕܝܬܝܬ ܕܝܬܝܬ *the bishop wrote suspending the priest from the parish.*]

ܠܝܬܡܫ ܕܝܬܝܬ *this day week, or this time to-morrow.*

ܠܝܬܡܫ ܕܝܬܝܬ *to condole with (after a death), to pay a visit of condolence to.*

ܠܝܬܡܫ ܕܝܬܝܬ *to charm, please.*

ܠܝܬܡܫ ܕܝܬܝܬ (or ܠܝܬܡܫ or ܠܝܬܡܫ etc.) *to congratulate on receiving a present, buying a vineyard, building a new house, etc.*

ܠܝܬܡܫ ܕܝܬܝܬ *to visit on a feast day.*

ܠܝܬܡܫ ܕܝܬܝܬ *a house-warming (see above).*

ܠܝܬܡܫ ܕܝܬܝܬ *to speak deliberately.*

ܠܝܬܡܫ ܕܝܬܝܬ *to smile.*

ܠܝܬܡܫ ܕܝܬܝܬ *U. to take away (at table).*

ܠܝܬܡܫ ܕܝܬܝܬ *U. to expect.*

ܠܝܬܡܫ ܕܝܬܝܬ *U. to be humble (cf. Proverb 23).*

ܠܝܬܡܫ ܕܝܬܝܬ (or ܠܝܬܡܫ) *U. or ܠܝܬܡܫ ܕܝܬܝܬ } the day*
 or ܠܝܬܡܫ ܕܝܬܝܬ *broke.*

مَجِيذ سَيَّ to run away.

مَدَد مَدَد مَدَد what o'clock is it?

مَدَد مَدَد مَدَد Mind your own business.

مَجِيذ مَجِيذ to outbid.

مَجِيذ مَجِيذ to be a traveller, to travel.

مَجِيذ مَجِيذ to gather (a dress).

مَجِيذ مَجِيذ to print (the thing printed is the direct object, § 64).

مَجِيذ مَجِيذ to cast the evil eye on.

مَجِيذ مَجِيذ to entangle.

مَجِيذ مَجِيذ to kneel.

مَجِيذ مَجِيذ to backbite.

مَجِيذ مَجِيذ to hit out.

مَجِيذ مَجِيذ to dive.

مَجِيذ مَجِيذ to steal.

مَجِيذ مَجِيذ to resolve.

مَجِيذ مَجِيذ to wound (direct object).

مَجِيذ مَجِيذ to accuse.

مَجِيذ مَجِيذ to paint (a door, etc.).

مَجِيذ مَجِيذ to sign (a paper); to cheat in weighing.

مَجِيذ مَجِيذ to blow a trumpet; or, metaphorically, to waste one's breath. [مَجِيذ is used with all musical instruments.]

مَجِيذ مَجِيذ to slide (as boys at play).

مَجِيذ مَجِيذ (or مَجِيذ) to injure (of a personal agent).

ܡܚܝܢ ܡܚܝܢܐ *to make an effort.*

ܡܚܝܢ ܡܚܝܢܐ ܕܐܠ *to cause loss to.*

ܡܚܝܢ ܡܚܝܢܐ ܕܐܠ *to take refuge in.*

ܡܚܝܢ ܡܚܝܢܐ *to assemble.*

ܡܚܝܢ ܡܚܝܢܐ U. *to make an effort, strive.*

ܡܚܝܢ ܡܚܝܢܐ *to slap.*

ܡܚܝܢ ܡܚܝܢܐ *to make a fence.*

ܡܚܝܢ ܡܚܝܢܐ *to be angry.*

ܡܚܝܢ ܡܚܝܢܐ (or ܡܚܝܢ) *to plough.*

ܡܚܝܢ ܡܚܝܢܐ (hard final Kap) *to snap the fingers.*

ܡܚܝܢ ܡܚܝܢܐ *to be appalled* (by bad news). [Striking the knees is a common action on hearing bad news.]

ܡܚܝܢ ܡܚܝܢܐ *to put on a bridle.*

ܡܚܝܢ ܡܚܝܢܐ *to throw in one's face, recriminate.*

ܡܚܝܢ ܡܚܝܢܐ *to undermine* (direct object).

ܡܚܝܢ ܡܚܝܢܐ *to reap well.*

ܡܚܝܢ ܡܚܝܢܐ *to seal* (direct object).

ܡܚܝܢ ܡܚܝܢܐ *to spur* (direct object).

ܡܚܝܢ ܡܚܝܢܐ (ܡܚܝܢ = *checkmate*) *to die.*

ܡܚܝܢ ܡܚܝܢܐ *to make a mark or note.*

ܡܚܝܢ ܡܚܝܢܐ *to shoe* (horses, etc. ; direct object).

ܡܚܝܢ ܡܚܝܢܐ *to fall ill a second time.*

ܡܚܝܢ ܡܚܝܢܐ *to paint* (as an artist).

مَظِنَ بَظْمَنَ to starch.

مَظِنَ هَظْمَ to soap.

مَظِنَ سَظْمَ to swim.

مَظِنَ هَظْمَ to mint, coin.

مَظِنَ هَظْمَ to play the organ.

مَظِنَ فَظْمَ to intercede for.

مَظِنَ فَظْمَ (ب) to engraft (direct object).

مَظِنَ قَظْمَ to inform against.

مَظِنَ يَظْمَ K. to fillip, or to snap the fingers.

مَظِنَ يَظْمَ K. to sign (a letter).

مَظِنَ هَظْمَ to fell with an axe (with direct object of thing felled).

مَظِنَ هَظْمَ (see مَظِنَ هَظْمَ).

مَظِنَ هَظْمَ to hit on the top of the head.

مَظِنَ هَظْمَ to besiege (direct object).

مَظِنَ هَظْمَ = مَظِنَ هَظْمَ.

مَظِنَ هَظْمَ to plane (direct object) = مَظِنَ هَظْمَ K.

مَظِنَ هَظْمَ (in K. مَظِنَ هَظْمَ) to kick out.

مَظِنَ هَظْمَ to imprint, take an impression.

مَظِنَ هَظْمَ to blight (direct object).

مَظِنَ هَظْمَ to flatter.

مَظِنَ هَظْمَ to draw (a picture).

مَظِنَ هَظْمَ to vaccinate.

ܡܚܝܢ ܐܢܬܐ *to be ironical.*

ܡܚܝܢ ܐܬܬܐ *to measure (a field).*

[See also ܡܚܝܢ : ܡܚܝܢ : ܡܚܝܢ and § 63 (2).]

ܡܚܝܢ ܐܢܬܐ (cf. ܡܚܝܢ ܐܢܬܐ) *forgive me = goodbye.*

ܡܚܝܢ ܐܢܬܐ *to frown.*

ܡܚܝܢ ܐܢܬܐ *to calumniate.*

ܡܚܝܢ ܐܢܬܐ *to be received by.* [Also: *he laid hold of (the book)*

= ܡܚܝܢ ܐܢܬܐ (ܡܚܝܢ).]

ܡܚܝܢ ܐܢܬܐ *to be driven to extremities.*

ܡܚܝܢ ܐܢܬܐ *dexterity.*

ܡܚܝܢ ܐܢܬܐ *modesty.*

ܡܚܝܢ ܐܢܬܐ K. *I am struck blue* (said by a woman on hearing bad news).

ܡܚܝܢ ܐܢܬܐ K. *sorrow on him!*

ܡܚܝܢ ܐܢܬܐ *to put to shame, convict.*

ܡܚܝܢ ܐܢܬܐ *to pout.*

ܡܚܝܢ ܐܢܬܐ *to insult.*

ܡܚܝܢ ܐܢܬܐ *to tickle the fancy.*

ܡܚܝܢ ܐܢܬܐ *to load a gun.*

ܡܚܝܢ ܐܢܬܐ *to displease.*

ܡܚܝܢ ܐܢܬܐ ܡܚܝܢ ܐܢܬܐ K. *from the bounty of God and of your head* (an expression of gratitude). So, *thanks to N.*, ܡܚܝܢ ܐܢܬܐ U. K.

ܡܢ ܕܢܥܬܐ ܕܢܥܬܐ (or ܕܢܥܬܐ) K. *of necessity*.

ܡܢ ܕܢܥܬܐ ܕܢܥܬܐ *I am speaking to you, I want to speak to you* (used to call a person's attention).

ܡܢ ܕܢܥܬܐ ܕܢܥܬܐ K. or ܡܢ ܕܢܥܬܐ ܕܢܥܬܐ U. *to say grace*.

ܡܢ ܕܢܥܬܐ ܕܢܥܬܐ *to rival, envy*.

ܡܢ ܕܢܥܬܐ ܕܢܥܬܐ = ܡܢ ܕܢܥܬܐ ܕܢܥܬܐ.

ܡܢ ܕܢܥܬܐ ܕܢܥܬܐ K. *to take leave of one remaining*: see ܡܢ ܕܢܥܬܐ.

ܡܢ ܕܢܥܬܐ ܕܢܥܬܐ *to take back a promise, prevaricate*.

ܡܢ ܕܢܥܬܐ ܕܢܥܬܐ *to open the bowels*.

ܡܢ ܕܢܥܬܐ ܕܢܥܬܐ *to acquit*.

ܡܢ ܕܢܥܬܐ ܕܢܥܬܐ *to detect, bring to light*.

ܡܢ ܕܢܥܬܐ ܕܢܥܬܐ *to juggle*.

ܡܢ ܕܢܥܬܐ ܕܢܥܬܐ *to break the peace*.

ܡܢ ܕܢܥܬܐ ܕܢܥܬܐ *to suffer*.

ܡܢ ܕܢܥܬܐ ܕܢܥܬܐ *to disappoint*.

ܡܢ ܕܢܥܬܐ ܕܢܥܬܐ *to importune*. (So: *importunity* = ܡܢ ܕܢܥܬܐ ܕܢܥܬܐ.)

ܡܢ ܕܢܥܬܐ ܕܢܥܬܐ *to defend*.

ܡܢ ܕܢܥܬܐ ܕܢܥܬܐ *to pout*.

ܡܢ ܕܢܥܬܐ ܕܢܥܬܐ *to be long suffering*.

ܡܢ ܕܢܥܬܐ ܕܢܥܬܐ *to remand (as a judge)*.

ܡܢ ܕܢܥܬܐ ܕܢܥܬܐ *to give up, give in, renounce*.

ܡܢ ܕܢܥܬܐ ܕܢܥܬܐ *to beckon*.

ܡܢ ܕܢܥܬܐ ܕܢܥܬܐ *to break ground, begin at the beginning*.

... **ܕܝܢܝܢܐ ܕܝܢܝܢܐ** *to intend to....*

ܕܝܢܝܢܐ ܕܝܢܝܢܐ ܕܝܢܝܢܐ *to compare one thing with another.*

ܕܝܢܝܢܐ ܕܝܢܝܢܐ *to shelve (a matter).*

ܕܝܢܝܢܐ ܕܝܢܝܢܐ ܕܝܢܝܢܐ *to make responsible for the matter.*

ܕܝܢܝܢܐ ܕܝܢܝܢܐ (see **ܕܝܢܝܢܐ**).

ܕܝܢܝܢܐ ܕܝܢܝܢܐ *Light to your dead!* (said for **ܕܝܢܝܢܐ ܕܝܢܝܢܐ** on Good Friday and Easter Even).

ܕܝܢܝܢܐ ܕܝܢܝܢܐ (see **ܕܝܢܝܢܐ** § 46) said to a person about to drink or to eat after drinking: the answer to **ܕܝܢܝܢܐ** § 73.

ܕܝܢܝܢܐ ܕܝܢܝܢܐ *to start (on a journey).*

ܕܝܢܝܢܐ ܕܝܢܝܢܐ (or **ܕܝܢܝܢܐ ܕܝܢܝܢܐ**) *to happen to.* [So: *He laid hold of it* = **ܕܝܢܝܢܐ ܕܝܢܝܢܐ**. *He understood it* = **ܕܝܢܝܢܐ ܕܝܢܝܢܐ** (or **ܕܝܢܝܢܐ ܕܝܢܝܢܐ** or **ܕܝܢܝܢܐ**).]

ܕܝܢܝܢܐ ܕܝܢܝܢܐ *bedridden.*

ܕܝܢܝܢܐ ܕܝܢܝܢܐ *he is homesick.*

ܕܝܢܝܢܐ ܕܝܢܝܢܐ *he is pleased, content: he feels at home.*

ܕܝܢܝܢܐ ܕܝܢܝܢܐ *the horse is hardened (to heat, cold, etc.).*

ܕܝܢܝܢܐ ܕܝܢܝܢܐ *the watch stopped.*

ܕܝܢܝܢܐ ܕܝܢܝܢܐ (*sic*) = **ܕܝܢܝܢܐ**.

ܕܝܢܝܢܐ ܕܝܢܝܢܐ *What o'clock is it?*

ܕܝܢܝܢܐ ܕܝܢܝܢܐ *May your journey be blessed!* (said after, not before, a journey).

ܬܚܝܓ ܬܚܝܓ *to travel.*

ܬܚܝܓ ܬܚܝܓ *to petition.*

ܬܚܝܓ ܬܚܝܓ *to prosecute ; appeal against or from.*

ܬܚܝܓ ܬܚܝܓ *to engraft.*

ܬܚܝܓ ܬܚܝܓ (or ܬܚܝܓ K.) *to prohibit.*

ܬܚܝܓ ܬܚܝܓ *to backbite.*

ܬܚܝܓ ܬܚܝܓ *to be zealous.*

ܬܚܝܓ ܬܚܝܓ *to beat off.*

ܬܚܝܓ ܬܚܝܓ *to persuade.*

ܬܚܝܓ ܬܚܝܓ *to be merciful to.*

ܬܚܝܓ ܬܚܝܓ *to weep.*

ܬܚܝܓ ܬܚܝܓ Tkh. *a hypocrite.*

ܬܚܝܓ ܬܚܝܓ § 71, *to perjure oneself.*

ܬܚܝܓ ܬܚܝܓ *he is sleepy.*

ܬܚܝܓ ܬܚܝܓ *his eyes shall not be white (a curse).*

ܬܚܝܓ ܬܚܝܓ *avaricious.*

ܬܚܝܓ ܬܚܝܓ *generous.*

ܬܚܝܓ ܬܚܝܓ *he saw me ; or he cast the evil eye on me.*

ܬܚܝܓ ܬܚܝܓ *in his arms.*

ܬܚܝܓ ܬܚܝܓ *on my eye be it (said by a servant receiving a command : he puts his hand over his eye).*

ܬܚܝܓ ܬܚܝܓ (or ܬܚܝܓ ܬܚܝܓ) *he is at table (dinner, &c.).*

בְּדָם מְדַלֵּם (see בְּדָם, מְדַלֵּם) *he is responsible.*

וְהָיָה כְּשֶׁמֶלֶךְ = מְדַלֵּם.

בְּדָם or מְדַלֵּם *hear what I have to say* (used to call attention to a subject about to be introduced).

בְּדָם *to remain as he is.*

בְּדָם *face to face.*

בְּדָם *his face fell.*

בְּדָם *he is fidgeting.*

בְּדָם *the edge of the sword* (Gk. στόμα μαχαίρας).

בְּדָם *goodbye* (said by a person leaving, see מְדַלֵּם).

בְּדָם *to be acquitted.*

בְּדָם (or מְדַלֵּם) *to go to meet one arriving.*

בְּדָם *to be brought to light.*

בְּדָם *to go out of one's mind.*

בְּדָם (or מְדַלֵּם) *to become bankrupt.*

בְּדָם *he made himself angry.*

בְּדָם § 71, *to have done with* (a person).

בְּדָם *to tell a fortune.*

בְּדָם *he wore his heart on his sleeve.*

בְּדָם = בְּדָם.

בְּדָם (= בְּדָם) *May it descend to your heart!*

ܕܬܝܠܝܢܐ ܕܬܝܠܝܢܐ *to oppose.*

ܕܬܝܠܝܢܐ ܕܬܝܠܝܢܐ *at hand (of place).*

ܕܬܝܠܝܢܐ ܕܬܝܠܝܢܐ *near to death.*

ܕܬܝܠܝܢܐ ܕܬܝܠܝܢܐ *Ashes on my head!* (said by a man on hearing bad news).

ܕܬܝܠܝܢܐ ܕܬܝܠܝܢܐ *to settle or arrange a matter.*

ܕܬܝܠܝܢܐ ܕܬܝܠܝܢܐ or ܕܬܝܠܝܢܐ ܕܬܝܠܝܢܐ *good morning.*

ܕܬܝܠܝܢܐ ܕܬܝܠܝܢܐ *there is a plague of locusts.*

ܕܬܝܠܝܢܐ ܕܬܝܠܝܢܐ *to appeal to (a higher court)—not colloquial.*

ܕܬܝܠܝܢܐ ܕܬܝܠܝܢܐ (pronounce ܕ = ܕ) *he is dead.*

ܕܬܝܠܝܢܐ ܕܬܝܠܝܢܐ (or ܕܬܝܠܝܢܐ ܕܬܝܠܝܢܐ) *I have caught cold.*

ܕܬܝܠܝܢܐ ܕܬܝܠܝܢܐ (or ܕܬܝܠܝܢܐ) *there was great bloodshed.*

ܕܬܝܠܝܢܐ ܕܬܝܠܝܢܐ (or ܕܬܝܠܝܢܐ or ܕܬܝܠܝܢܐ) *I have found out about it (a plot), I see it now (a difficult problem).*

ܕܬܝܠܝܢܐ ܕܬܝܠܝܢܐ *it smells bad (meat, etc.).*

ܕܬܝܠܝܢܐ ܕܬܝܠܝܢܐ *good night, good evening (said by one leaving).*

ܕܬܝܠܝܢܐ ܕܬܝܠܝܢܐ = ܕܬܝܠܝܢܐ ܕܬܝܠܝܢܐ.

ܕܬܝܠܝܢܐ ܕܬܝܠܝܢܐ or ܕܬܝܠܝܢܐ ܕܬܝܠܝܢܐ or ܕܬܝܠܝܢܐ or ܕܬܝܠܝܢܐ Z.

or ܕܬܝܠܝܢܐ ܕܬܝܠܝܢܐ ܕܬܝܠܝܢܐ Z. *Welcome!*

ܕܬܝܠܝܢܐ ܕܬܝܠܝܢܐ *the first day of the month.*

ܕܬܝܠܝܢܐ ܕܬܝܠܝܢܐ *he understands the business.*

ܕܬܝܠܝܢܐ ܕܬܝܠܝܢܐ *May your head be healed! (condolence after a death).*

ܕܬܝܠܝܢܐ ܕܬܝܠܝܢܐ *to say goodbye to one remaining behind.*

ܡܠܟܐ ܠܡܢ Peace to you! (= how do you do?, good morning, etc.

The answer is ܡܠܟܐ q. v.)

ܡܠܟܐ ܕܡܠܟܐ K. a very little [e.g. a very little water ܡܠܟܐ ܕܡܠܟܐ].

ܡܠܟܐ ܕܡܠܟܐ to break the heart of.

ܡܠܟܐ ܕܡܠܟܐ I am sleepy.

ܡܠܟܐ ܕܡܠܟܐ bluff, outspoken.

ܡܠܟܐ ܕܡܠܟܐ to annoy greatly.

ܡܠܟܐ ܕܡܠܟܐ to say goodbye (used of one departing).

ܡܠܟܐ ܕܡܠܟܐ to take heart, be encouraged.

ܡܠܟܐ ܕܡܠܟܐ (= ܡܠܟܐ) to copy from a book.

ܡܠܟܐ ܕܡܠܟܐ to be a hypocrite [so Al. ܡܠܟܐ ܕܡܠܟܐ a hypocrite, or ܡܠܟܐ ܕܡܠܟܐ id.; ܡܠܟܐ ܕܡܠܟܐ hypocrisy, see § 16].

ܡܠܟܐ ܕܡܠܟܐ to smell tr.

ܡܠܟܐ ܕܡܠܟܐ (or ܡܠܟܐ) he was dazed, he lost his head, he lost the thread of the subject.

ܡܠܟܐ ܕܡܠܟܐ he died.

For particular meanings of verbs see the author's Vocabulary of Verbs of Vernacular Syriac with English translations.

DERIVATION.

§ 76. Vernacular Syriac lends itself very much to the regular formation of derivatives. From all verbs nouns may be formed denoting an action or an agent.

NOUNS OF ACTION. (1) First Conjugation verbs form a noun of action as noted above in the sections on verbs, §§ 31—44 incl.

The second and third radicals take Zqapa, and ܐ is added. Thus we have ܦܕܝܬܐ *the act of finishing*, from ܦܕܝܬܐ *to finish*. Nouns thus formed (which are all masculines) are used also as pure substantives, and not only in the formation of tenses, but the plural is rare in most of them. For variations due to weak letters in the root see §§ 38—44 incl. This is a common O.S. formation.

These nouns are often used to denote the thing done rather than the action; thus ܥܒܕܬܐ *a deed*, (a noun not much used in U.), from ܥܒܕܬܐ *to do*; ܩܬܠܬܐ *a fight*, from ܩܬܠܬܐ *to fight* (the form ܩܬܠܬܐ, for which see below, is not much used in this verb); ܫܦܬܬܐ, from ܫܦܬܬܐ *to be empty*, in Al. = *a dish or jar* (= ܡܕܢܐ U. O.S. ܡܕܢܐ K.); ܦܕܝܬܐ, from ܦܕܝܬܐ *to spread*, in K. = *a tablecloth* (= ܡܕܢܐ U. Tkh.).

(2) Second Conjugation verbs form a noun of action by giving the first radical the same vowel that it has in the present participle, and by giving the second, or in quadriliterals the third, either Rwaṣa or Rwakha:—Rwaṣa if the first has Pthakha, and Rwakha if the first has Zqapa; the termination being ܐܝܬܐ. Thus ܡܪܝܬܐ *loving*, from ܡܪܝܬܐ *to love*; ܡܡܠܬܐ *commanding*, from ܡܡܠܬܐ *to command*; ܡܡܠܬܐ *causing to be killed*, from ܡܡܠܬܐ *to cause to be killed*. For variations see as above.

(3) More commonly used, apart from the formation of tenses, are the nouns of action in ܐܝܬܐ, except in the Alqosh dialect, where in the case of first conjugation verbs the first formation is more common; e.g. ܡܠܬܐ is more usual in Al. than ܡܠܬܐ *birth, being*.

These nouns are thus formed. First Conjugation verbs give the second radical Zqapa, and add the termination; but second conjugation verbs give the first radical the same vowel as the present participle, and the second radical, or in quadriliterals the third, Pthakha. Thus we have ܦܬܠܬܐ *the act of going out*, from ܦܬܠܬܐ *to go out* (first conjugation); but ܡܦܬܠܬܐ *the act of putting out*,

from **مَدَّيْتُ** to put out (second conjugation); so **مُبْدِيَّةٌ** the act of loving, from **مُبِيَّتٌ** to love. These nouns are feminine and take the sixth form of plural. In Sal. etc. those derived from conj. 2 have Zlama on the first radical.

The Mim preformative, if vowelless, is silent in U. Sal. etc., and sometimes in K., usually in Al. Z. In K. and Al. there is sometimes a difference in meaning according as the Mim is sounded or not: thus **مَخْذَلٌ** is the act of patching, **مَخْذَلَةٌ** a cloth K.; **مَخْذَلٌ** is the act of telling, **مَخْذَلَةٌ** a word, Al. These nouns sometimes denote rather the thing done than the action, as above; thus **مَشْرَبٌ** = a drink, from **شَرِبَ** to drink (= **مَشْرَابٌ** Al., O.S.). They are often used where we should use a finite verb; thus, as *I think* = **أَفَكَّرْتُ** **بِشَيْءٍ**. We may notice **مُجَلِّدٌ** a razor, from **جَلَّدَ** to cause to be shaved. Note also that in Tīari there is a difference between **مُحْمَلٌ** or **مُحْمَلَةٌ** a snack in the early morning, from **حَلَلٌ** to taste, and **مُحْمَلٌ** breakfast, which is also the common word in U.; both also denote the act of tasting. **مُؤَوَّلٌ** balance U. (= **مُؤَوَّلَةٌ** K., O.S.; root **وَوَّلَ**) is not of this class.

Variations. (a) Verbs **فَعَلَ** or **فَعِلَ** when they interchange the first and second radicals in the formation of the tenses, § 38, interchange them also in making these nouns of action; e.g. **لَعَلٌّ** learning, from **لَعَلَ** to learn. So **أَمَدٌ** to bind, makes **أَمْدَانٌ** U. Q. Sal. Gaw., but **أَمْدَانٌ** Ti. MB. Sh. Al. Ash.

(b) Verbs **بَقِيَ** change **ي** into **ل**; as **بَقِيَّةٌ** remaining or remainder, from **بَقِيَ** to remain; for verbs with medial **د** see § 40.

(c) Verbs **سَمِعَ** add **ل** after **د**, which is silent, as **سَمْعَلٌ** hearing, from **سَمِعَ** to hear. It is then customary to write Zqapa on the

second radical of second conjugation verbs (the third in quadriliterals).

(d) Verbs ܕ change ܕ to ܠ, as ܕܠܡܝܬܐ *revealing*, from ܕܠܡܝܬܐ *to reveal*. Here also it is usual to write Zqapa in the second conjugation, as ܕܡܫܠܡܐ *delivering*, from ܕܡܫܠܡܐ *to deliver*.

We must distinguish ܕܠܝܬܐ *clothing*, and ܕܠܝܬܐ *the act of clothing*; ܕܝܬܐ *shame*, and ܕܝܬܐ *the act of being ashamed*.

(4) Nouns of action are occasionally formed by giving the first radical Rwaṣa, and by adding ܕܝܬܐ, as in O.S. Words marked with an asterisk are ecclesiastical or literary only.

Words of the form ܕܡܫܠܡܐ.

ܕܡܫܠܡܐ O.S.* *a saint's day*, lit. *memorial* (ܕܝܬܐ *to remember*, O.S.); the ܕ sound remains in the substantive.

ܕܡܫܠܡܐ O.S. *blessed*, (ܕܝܬܐ § 46).

ܕܡܫܠܡܐ O.S. *learning* (ܕܝܬܐ *to learn*, O.S.).

ܕܡܫܠܡܐ K. *fuel*, see below (ܕܝܬܐ *to burn*, O.S.).

ܕܡܫܠܡܐ O.S., Al. *illness* = ܕܡܫܠܡܐ U. K. (ܕܝܬܐ Al. *to be ill*, as O.S. Ethp'el).

ܕܡܫܠܡܐ O.S.* *need* [Lord's prayer only], (ܕܝܬܐ *to need*, O.S.).

ܕܡܫܠܡܐ (ܕܝܬܐ) O.S.* *a noun of action* (O.S. ܕܝܬܐ *to act*).

ܕܡܫܠܡܐ O.S.* *help* (O.S. ܕܝܬܐ *to help*). Certain collects at the daily services are so called.

ܕܡܫܠܡܐ O.S.* *commemoration* (O.S. ܕܝܬܐ *to remember*).

ܕܡܫܠܡܐ Ti. see below.

ܕܡܫܠܡܐ O.S. *work* (rare), see below (ܕܝܬܐ *to work*, O.S.).

فَمَصْدَرٌ O.S. *a command*; in U. the **ص** often becomes **س**, in Al. **أ**, §§ 119, 120 (**فَقِيْدٌ** K. *to command*, O.S. = **مَقْفِيْدٌ** U.).

فَمَذْنَنٌ O.S., K. *a reward* (**فَقْذَنٌ** *to pay*, O.S.).

فَمَذَنٌّ O.S. *salvation* (O.S. **فَذَص** *to save* = N.S. **مَقْذَصٌ**).

صَمَقْدَنٌ Al. J. Baz, see below.

صَمَذَنٌّ O.S. *an offering, Holy Communion* (O.S. **بَذَبٌ** *to offer* = N.S. **مُجَذَبٌ**).

صَمَجَنٌّ O.S. *forgiveness* (**تَجِيَص** *to forgive*, O.S.).

صَمَلَجَنٌ O.S.* *authority, jurisdiction* (O.S. **عَلَج** *to rule*).

صَمَجَلَنٌ O.S. Al. *hope, confidence* (**أَجَل** Al. *to trust*, O.S.).

These are masculines and take the first plural.

With these compare: **بُجْدَنٌ** O.S. m. *destruction*; **بُجْدَنٌ** m. (O.S. **دَمَه**) *examination*, § 77; **بُجْدَنٌ** O.S. m. *fuel*; **دَمَصَنٌ** Al. m. *affliction* = **دَمَص** f. U. p. 27; **بُجْمَكَنٌ** Tkh. O.S. (**دَم** Ti.) *fog* [O.S. *darkness*] = **مَجَص** U.; **بُجْدَنٌ** Tkh. (**دَم** Al. J. Baz) *a booth*.

Also the following masculines: **بُجْلَكَنٌ** O.S., Ti. *destruction* [O.S. *ease*]; **بُجْنَنٌ** O.S. *a building*; **بُجْلَنٌ** O.S. *revelation, the Transfiguration, the Apocalypse*, also a man's name (especially given to those born on August 6); **بُجْمَنٌ** *father-in-law*, = O.S. **سَمَن**; **بُجْمَنٌ** O.S. *number*; **بُجْمَنٌ** *a sign of omission in writing*; **بُجْلَسَنٌ** *work* (O.S. **فَمَل**); **بُجْمَنٌ** O.S. *cattle* (lit. *a possession*); **بُجْدَنٌ** O.S.* *a lection, lesson* (in the Liturgy).

(5) Nouns of action formed by giving the first radical Rwaṣa, and the last two Zqapa, are much more common. This is a favourite Pa'el formation in O.S., and the second radical in triliterals, with one

exception, is hard. These nouns are masculine and take the first plural. They do not take a preformative Mim.

Nouns of the forms ܐܡܢܬܐ, ܐܡܢܬܐ etc.

Those marked with an asterisk are ecclesiastical or literary only.

ܐܡܢܬܐ O.S. babbling, confusion, (ܡܢܬܐ to babble, O.S.).

ܐܡܢܬܐ O.S. pleasure (ܡܢܬܐ to please, O.S. Pa.).

ܐܡܢܬܐ O.S.* marriage, marriage service-book (ܡܢܬܐ to bless, marry tr. O.S. Pa.).

ܐܡܢܬܐ O.S. a cooked dish (ܡܢܬܐ to cook, O.S. Pa.).

ܐܡܢܬܐ temptation (ܡܢܬܐ to tempt, Arab.).

ܐܡܢܬܐ O.S.* deed (ܡܢܬܐ to rule, O.S. Pa.).

ܐܡܢܬܐ K. see § 108.

ܐܡܢܬܐ O.S. a spelling-book [also in O.S. meditation] (ܡܢܬܐ to spell, and to meditate, both as O.S. Pa.).

ܐܡܢܬܐ O.S.* a division of the Psalter (O.S. ܡܢܬܐ to praise).

ܐܡܢܬܐ O.S.* joining together, marriage (ܡܢܬܐ = O.S. Pa. ܡܢܬܐ to join, marry).

ܐܡܢܬܐ O.S.* a hymn, a church procession (O.S. ܡܢܬܐ to make a procession).

ܐܡܢܬܐ O.S.* a Gradual (ܡܢܬܐ to sing, O.S. P'al and Pa.).

ܐܡܢܬܐ O.S.* renewal, esp. of the Holy Leaven (ܡܢܬܐ to renew, O.S. Pa.).

ܐܡܢܬܐ (ܡܢܬܐ) hurt, injury (ܡܢܬܐ to injure, § 83 A. 7^a).

ܐܡܢܬܐ O.S.* absolution (ܡܢܬܐ K. Al. to absolve, O.S. Pa.).

ܐܡܢܬܐ O.S. thought, also ܡܢܬܐ, (ܡܢܬܐ to think, O.S.).

ܐܒܕܐܢܐܢܐ O.S.* (**ܐܒܕܐܢܐܢܐ** also in O.S) *the Benediction*, in church (**ܐܒܕܐܢܐܢܐ** to give the blessing, O.S.).

ܐܒܕܐܢܐܢܐ spoiling of a child (**ܐܒܕܐܢܐܢܐ** to spoil tr.).

ܐܒܕܐܢܐܢܐ K., O.S. *green* = **ܐܒܕܐܢܐܢܐ** U. (**ܐܒܕܐܢܐܢܐ** § 45 b).

ܐܒܕܐܢܐܢܐ O.S.* *crown, crowning*, a marriage ceremony (O.S. **ܐܒܕܐܢܐܢܐ** to crown).

ܐܒܕܐܢܐܢܐ a hem (**ܐܒܕܐܢܐܢܐ** to hem, § 83 A. 12).

ܐܒܕܐܢܐܢܐ O.S. *shroud* (**ܐܒܕܐܢܐܢܐ** to shroud, O.S. Pal, Pa. Aph.).

ܐܒܕܐܢܐܢܐ O.S. *a large sheet of paper folded into several pages* (O.S. **ܐܒܕܐܢܐܢܐ** to shut).

ܐܒܕܐܢܐܢܐ O.S.* *name of some of the long prayers in the Liturgy* (O.S. **ܐܒܕܐܢܐܢܐ** to beseech).

ܐܒܕܐܢܐܢܐ O.S.* *a lexicon*, esp. K. (O.S. **ܐܒܕܐܢܐܢܐ**, **ܐܒܕܐܢܐܢܐ** to collect).

ܐܒܕܐܢܐܢܐ O.S. *humiliation* (**ܐܒܕܐܢܐܢܐ** to be meek, § 81).

ܐܒܕܐܢܐܢܐ O.S.* *commentary* (**ܐܒܕܐܢܐܢܐ** to comment, O.S.).

ܐܒܕܐܢܐܢܐ sifted flour (**ܐܒܕܐܢܐܢܐ** to sift).

ܐܒܕܐܢܐܢܐ O.S. *resurrection* (**ܐܒܕܐܢܐܢܐ** to raise, O.S. Pa.).

ܐܒܕܐܢܐܢܐ O.S.* *libation, the mixed chalice* (**ܐܒܕܐܢܐܢܐ** to make a libation, O.S. Pa.).

ܐܒܕܐܢܐܢܐ O.S.* *Advent*, the season (O.S. **ܐܒܕܐܢܐܢܐ** to expect [= **ܐܒܕܐܢܐܢܐ** N.S.], to announce).

ܐܒܕܐܢܐܢܐ O.S. *the Ascension* (O.S. **ܐܒܕܐܢܐܢܐ** to ascend = **ܐܒܕܐܢܐܢܐ** N.S.). Also called in U. **ܐܒܕܐܢܐܢܐ ܕܐܠܐ** because little girls on that day make a procession dressed as brides.

ܐܒܕܐܢܐܢܐ O.S.* *conjugation* (**ܐܒܕܐܢܐܢܐ** to conjugate, O.S.; lit. to bud).

ܡܠܝܬܐ wonder = **ܝܠܡܕܐ** Al. (**ܡܠܝܬܐ** to wonder, Arab.).

ܡܠܝܬܐ O.S.* burial (O.S. **ܝܠܡܕܐ** to shroud, hence to bury).

ܡܠܝܬܐ O.S. delay (**ܡܠܝܬܐ** to delay; O.S. to supplant).

ܡܠܝܬܐ forgiveness (**ܡܠܝܬܐ** to forgive).

ܡܠܝܬܐ O.S.* division, doubt, § 98 (**ܡܠܝܬܐ** § 42).

ܡܠܝܬܐ (for **ܡܠܝܬܐ**) ruin (**ܡܠܝܬܐ** to ruin, Chald. Pa.).

ܡܠܝܬܐ O.S.* command (**ܡܠܝܬܐ**, **ܡܠܝܬܐ** to command, O.S. P'al and Pa.).

ܡܠܝܬܐ O.S. translation, meaning (**ܡܠܝܬܐ** to translate, O.S. Pa.).

ܡܠܝܬܐ O.S.* consecration, Liturgy (**ܡܠܝܬܐ** to sanctify, O.S. Pa.).

ܡܠܝܬܐ O.S.* the interjections of the deacon in the Liturgy (O.S. **ܡܠܝܬܐ** to praise).

ܡܠܝܬܐ O.S.* hardening, non-aspiration (**ܡܠܝܬܐ** to be hard; O.S. Pa. to harden), § 3.

ܡܠܝܬܐ O.S.* softening, aspiration (**ܡܠܝܬܐ** to be soft, § 81), § 3.

ܡܠܝܬܐ O.S. pride (**ܡܠܝܬܐ** Ti. to be proud, O.S. = **ܡܠܝܬܐ** U. § 30).

ܡܠܝܬܐ O.S. change (**ܡܠܝܬܐ** to change, O.S.).

ܡܠܝܬܐ O.S.* end (O.S. **ܡܠܝܬܐ** to end tr.).

ܡܠܝܬܐ O.S.* confirmation of a bishop's consecration by the Catholicos (O.S. **ܡܠܝܬܐ** to confirm).

ܡܠܝܬܐ unfaithfulness (**ܡܠܝܬܐ** K. to forsake; O.S. Pa. to dismiss).

ܡܠܝܬܐ O.S. beginning; also (*) a short psalm in the daily services (**ܡܠܝܬܐ** to begin, O.S. Pa.).

ܡܠܝܬܐ O.S. education, discipline (O.S. **ܡܠܝܬܐ** to teach).

ܐܕܝܢܐ O.S.* *commentary* (ܐܕܝܢܐ to interpret, O.S.).

ܐܕܝܢܐ translation (ܐܕܝܢܐ to interpret, Arab.).

ܐܕܝܢܐ O.S. *provision* (ܐܕܝܢܐ to provide, O.S.).

ܐܕܝܢܐ O.S. *mending* (ܐܕܝܢܐ to mend, O.S. Pa.; also ܐܕܝܢܐ N.S.).

Several nouns, chiefly foreign, are of this form but are not verbal nouns; as ܐܕܝܢܐ O.S.* m. *stole*, ὠπάριον, *orarium*; ܐܕܝܢܐ O.S.* m. *girdle*, ζωνάριον; ܐܕܝܢܐ K. Al. Z. m. *male servant*, cf. ܐܕܝܢܐ § 114 b; ܐܕܝܢܐ m. *flower*, Turk.: ܐܕܝܢܐ m. *magpie*; ܐܕܝܢܐ f. *frock-coat*; ܐܕܝܢܐ *advantage*; ܐܕܝܢܐ *poor*; ܐܕܝܢܐ m. *strap for a cap*; and others.

§ 77. NOUNS DENOTING THE AGENT are formed from verbs as follows:

(1) The first radical has Zqapa in the first conjugation, Pthakha in the second, and ܐܐ is added; as ܐܕܝܢܐ a *fighter*, from ܐܕܝܢܐ to fight; ܐܕܝܢܐ a *translator*, from ܐܕܝܢܐ to translate (not ܐܕܝܢܐ as St.). These nouns are masculine and take the first plural. But they may also be used adjectivally: thus ܐܕܝܢܐ may mean *fighting* (as an epithet). A feminine in ܐܐ with the sixth plural may also be formed, as ܐܕܝܢܐ a *fighting woman*; but the fem. plural is uncommon. If used adjectivally the first plural will be used in the feminine, not the sixth; see under Adjectives, § 22. In Q. Sal. Gaw. the first syllable takes Zlama for Zqapa or Pthakha in second conjugation verbs.

These agents from the first conjugation are not used in O.S., Al. Ash.; those of the form ܐܕܝܢܐ being substituted; see below (3).

We must distinguish from these nouns words of the form ܐܕܝܢܐ, ܐܕܝܢܐ, ܐܕܝܢܐ (§ 76) which are not agents.

Note that **ܕܕܝܢܐ** *rain*, from **ܕܕܝܢܐ** *to rain*, is an inanimate agent. We must also distinguish between **ܕܕܝܢܐ** *examination*, and the agent **ܕܕܝܢܐ** *examiner*; between **ܕܕܝܢܐ** *palatable* (from **ܕܕܝܢܐ** *a taste*) and **ܕܕܝܢܐ** *a taster*; between **ܕܕܝܢܐ** *hearer* (pron. 'ܕ in U.) and **ܕܕܝܢܐ** *made of wax*. **ܕܕܝܢܐ** means both *brittle* and *one who breaks*. Some Alqosh agents are noticeable: **ܕܕܝܢܐ** *the East* (lit. *causing to ascend*); **ܕܕܝܢܐ** (ܕ) *the West* (lit. *causing to set*); **ܕܕܝܢܐ** *descent of a hill* (lit. *causing to descend*: = U. **ܕܕܝܢܐ**). Note also **ܕܕܝܢܐ** U. K. *a cullender* (lit. *a strainer*), and **ܕܕܝܢܐ** (no Mim) *tradition*, from **ܕܕܝܢܐ** *to deliver*.

Variations. (a) In verbs of the second conjugation, second and third divisions, Zlama under the second (third) radical is retained in U. Sal. &c., as **ܕܕܝܢܐ** U. *lover*, from **ܕܕܝܢܐ** *to love*; **ܕܕܝܢܐ** U. *speaker*, from **ܕܕܝܢܐ** *to speak*; but not in K. Al. except in quadriliterals where there would be a difficulty of pronunciation, in which case an euphonic vowel is retained, as **ܕܕܝܢܐ** K. Al. *one who causes to be killed*, **ܕܕܝܢܐ** Al. *one who confesses*.

(b) In verbs **ܕܕܝܢܐ** or **ܕܕܝܢܐ** the ܕ is changed into ܐ, as **ܕܕܝܢܐ** from **ܕܕܝܢܐ** *to remain*; **ܕܕܝܢܐ** from **ܕܕܝܢܐ** *to reveal*.

(c) In **ܕܕܝܢܐ** verbs of the second conjugation, second and third divisions, the ܐ takes Khwaṣa in U.; thus **ܕܕܝܢܐ** from **ܕܕܝܢܐ** *to understand*. But in K. we have **ܕܕܝܢܐ**.

(d) Generally, in verbs **ܕܕܝܢܐ**, ܐ is added in K., not in U., as **ܕܕܝܢܐ** K., **ܕܕܝܢܐ** U. from **ܕܕܝܢܐ** *to hear*.

(e) In verbs medial **ܕܕܝܢܐ**, ܐ is sometimes added after **ܕܕܝܢܐ**, some-

times not. In the former case **د** is silent. Thus from **يَحِي** to bear, carry, we have **يَحِيَنَّ** or **يَحِيَنَّ**.

(f) For variations in irregular verbs see §§ 46, 47. Those which have in U. Pthakha for the present participle retain it for the agent. In U. the agents of **يَحِي**, **مَدِي** are **يَحِيَنَّ**, **مَدَقَنَّ**.

(2) *An habitual agent* is denoted in a limited number of words by giving the first radical Zqapa, the second Rwakha, and by adding **ن**. These nouns are masculine and take the first plural; they are derived from the first conjugation (P'al). Note that **فَلَانَنَّ** = *one who at the moment is fighting*; **فَلَانَنَّ** = *one who is in the habit of fighting*. A few verbs also form a feminine in **ن**, with the sixth plural. Verbs **د** often change **ن** into **و**, verbs **د** often add **و**. Some of these words denote inanimate agents, or have acquired a secondary meaning; those marked with an asterisk are ecclesiastical or literary only.

Words of the forms **فَعَدَنَّ**, **فَعَدَنَّ**.

أَجَدَنَّ a glutton (**أَجَد** to eat, O.S.).

أَجَدَنَّ ant, § 100 f. (No first conj. verb, but **مَجَدَنَّ** to creep.)

أَجَدَنَّ, f. **أَجَدَنَّ**, Al. bright (**أَجَد** K. Al. to illumine, O.S., cf. **أَجَدَنَّ** light).

أَجَدَنَّ O.S. and **أَجَدَنَّ** a wooden spoon (**أَجَد** K., O.S. to stir = **مَجَدَنَّ** U.).

أَجَدَنَّ (for **أَجَدَنَّ**) a crying child (**أَجَد** to weep, O.S.).

أَجَدَنَّ, rarely **أَجَدَنَّ** [which in O.S. = a swallower] and **أَجَدَنَّ** throat (**أَجَد** to swallow, O.S.). Hence **أَجَدَنَّ** a glutton.

أَجَدَنَّ, f. **أَجَدَنَّ**, U. dry, also metaph. stubborn (**أَجَد** to dry, intr.).

أَجَدَنَّ O.S. creator (**أَجَد** to create, O.S.).

ܕܕܥܐܐ *a sore on the neck*, = O.S. ܕܕܥܐܐ (*ܕܕܥܐܐ to flash as lightning*, as O.S., hence also metaph. *to have a sudden pain*).

ܕܕܥܐܐ K. *a beggar* (*ܕܕܥܐܐ to beg*, in O.S. *to collect*). In U. ܕܕܥܐܐ.

ܕܕܥܐܐ (hard Kap) *a gull*, also *a dimple* (*ܕܕܥܐܐ to laugh*, § 95 e); O.S. ܕܕܥܐܐ *a laughter*.

ܕܕܥܐܐ *a spy* (*ܕܕܥܐܐ K. to spy*, Arab. = ܕܕܥܐܐ K. U.).

ܕܕܥܐܐ *pumice stone* [O.S. *a locust*] (*ܕܕܥܐܐ to scrape*, O.S.).

ܕܕܥܐܐ *an axle* [O.S. *rolling-pin*] (*ܕܕܥܐܐ K. to roll dough*, also *to be silent*, in O.S. *to cut off*).

ܕܕܥܐܐ *a hand-mill* (*ܕܕܥܐܐ to grind in a hand-mill*, as O.S. Pa., cf. ܕܕܥܐܐ K. *to grind coarse*, ܕܕܥܐܐ *coarse split peas*). See ܕܕܥܐܐ in the next list.

ܕܕܥܐܐ *wooden shovel for taking ashes out of earth-ovens* [O.S. *one who sweeps away*], (*ܕܕܥܐܐ to shovel*, in O.S. *to sweep away*).

ܕܕܥܐܐ *the bank of a hill* (*ܕܕܥܐܐ to slide*).

ܕܕܥܐܐ *shaft of a cart* (*ܕܕܥܐܐ to draw*, O.S.).

ܕܕܥܐܐ, f. ܕܕܥܐܐ *dripping, leaky as a roof* (*ܕܕܥܐܐ to leak*, O.S.).

ܕܕܥܐܐ O.S. *a stone pestle* (*ܕܕܥܐܐ*, root ܕܕܥܐܐ, *to grind to powder*, O.S., cf. ܕܕܥܐܐ).

ܕܕܥܐܐ O.S. *disputer* (*ܕܕܥܐܐ to dispute*, O.S.).

ܕܕܥܐܐ O.S. (also ܕܕܥܐܐ in O.S.) *a bowl* (no verb).

ܕܕܥܐܐ K. or ܕܕܥܐܐ U. *a coward* (*ܕܕܥܐܐ to fear*, § 83 D. c).

Hence ܕܕܥܐܐ *cowardly*.

ܐܘܡܥܐ, *an oppressor* (ܐܘܡܥ U. K., Arab. = ܐܘܡܥ Al., O.S. *to oppress*. Cf. O.S. ܐܘܡܥ to distort).

ܐܘܡܥܐ O.S. *a vagabond* (ܐܘܡܥ to wander about, O.S.).

ܐܘܡܥܐ K., O.S. or ܐܘܡܥܐ U. *a sharp-sighted person* (ܐܘܡܥ to see, O.S.).

ܐܘܡܥܐ O.S. *a pounder* (ܐܘܡܥ to pound, O.S.).

ܐܘܡܥܐ *a currycomb* (ܐܘܡܥ to curry, § 95 e, O.S. ܐܘܡܥ), [both hard Kap in N.S.].

ܐܘܡܥܐ O.S. *a thinker* (ܐܘܡܥ to think, O.S.).

ܐܘܡܥܐ *a pestle* [in O.S. *a goldsmith*] and ܐܘܡܥܐ *a mortar* (ܐܘܡܥ to pound = ܐܘܡܥ Chald.; in O.S. *to fuse metal*).

ܐܘܡܥܐ, f. ܐܘܡܥ, O.S.* *passive in grammar* (O.S. ܐܘܡܥ to suffer).

ܐܘܡܥܐ *a suitor, also a beggar* (ܐܘܡܥ to ask, Arab.). Hence perhaps ܐܘܡܥܐ (for 'ܐܘܡܥ) *spousals*.

ܐܘܡܥܐ K., O.S., or ܐܘܡܥܐ U. (pron. ܐ = ܐ), and ܐܘܡܥܐ *an acquaintance* (ܐܘܡܥ to know, O.S.). Cf. ܐܘܡܥܐ in the next list.

ܐܘܡܥܐ O.S. *a learner* (ܐܘܡܥ to learn, O.S.). Cf. ܐܘܡܥܐ in the next list.

ܐܘܡܥܐ, f. ܐܘܡܥܐ, O.S. *heavy* (ܐܘܡܥ K., O.S. *to make heavy*).

ܐܘܡܥܐ *a sulky man* (ܐܘܡܥ to be angry, § 113 d).

ܐܘܡܥܐ *a seizer* (ܐܘܡܥ to seize, Arab.).

ܐܘܡܥܐ *a broom* (ܐܘܡܥ to sweep, O.S.).

ܐܘܡܥܐ *a pruning knife, a chisel* (ܐܘܡܥ to prune, O.S.).

ܐܘܡܥܐ O.S., and ܐܘܡܥܐ apostate, infidel (ܐܘܡܥ to deny, O.S.).

ܚܕܘܬܐ *choleric* (ܚܕܬܐ *to be angry*, Arab.).

ܚܕܘܬܐ O.S.* *preacher* (very rare), cf. ܡܚܕܐ § 45 *g*. But ܚܕܘܬܐ, ܚܕܘܬܐ *a litany or a sermon*, is commonly used.

ܚܕܘܬܐ *sad* (ܚܕܐ K. Al. *to be sad*, O.S.).

ܚܕܘܬܐ, f. ܚܕܐ-, O.S. *fitting* (ܚܕܐ *to suit*, O.S.).

ܚܕܘܬܐ or ܚܕܘܬܐ *jaw* (ܚܕܐ *to chew*, O.S.).

ܚܕܘܬܐ O.S. *a mortal* (ܚܕܐ *to die*, O.S.).

ܚܕܘܬܐ (for ܚܕܘܬܐ), f. ܚܕܐ?, *sickly* (ܚܕܐ *to be ill*, O.S.).

ܚܕܘܬܐ, f. ܚܕܐ- *barking* (ܚܕܐ *to bark*, O.S.).

ܚܕܘܬܐ, f. ܚܕܐ- *shying* (ܚܕܐ *to shy*, in O.S. *to leap*).

ܚܕܘܬܐ Ti. *a biter* (ܚܕܐ Ti. *to bite*).

ܚܕܘܬܐ (or ܚܕܐ) *a drop* (ܚܕܐ *to drip*, O.S.).

ܚܕܘܬܐ, f. ܚܕܐ-, soft Kap, *shy, modest* (ܚܕܐ *to be shy*, O.S.) = O.S.

ܚܕܘܬܐ, Pthakha form, hard Kap.

ܚܕܘܬܐ, f. ܚܕܐ- *biting, stinging*, for ܚܕܐ (ܚܕܐ *to bite, sting*, Chald. ܚܕܐ *to perforate*).

ܚܕܘܬܐ *a cotton beater* [a forked stick] (ܚܕܐ *to beat, shake*, O.S.).

ܚܕܘܬܐ O.S. *a semantron*, a wooden board and mallet beaten together to call people to church (ܚܕܐ Tkh. Al., O.S. [Shin silent U.], *to hit, strike*).

ܚܕܘܬܐ K. [ܚܕܐ is usually added], *a sty in the eye* (ܚܕܐ K. *to shut, fill up*, § 95).

ܚܕܘܬܐ *a sacristan, churchwarden* [in O.S. *an overseer*, esp. a chorepiscopus, because his duty was to visit], (ܚܕܐ K., O.S. *to visit*). Colloquial in U.

حَجَّوْذٌ, f. **حَجَّالٌ**-, O.S.* *active*, in grammar (**حَجَّجَ** to do, O.S.).

حَجَّوْذٌ, f. **حَجَّالٌ**-, O.S. *transitory* (**حَجَّجَ** to pass, O.S.).

حَجَّوْكَ Al. a torturer (**حَجَّجَ** Al. to torture, § 95 e).

حَجَّوْكَ, f. **حَجَّالٌ**-, Al. *straight* (**حَجَّجَ** Al. to be straight, Arab.).

حَلَّوْكَ a street [in O.S. one who enters], and **حَلَّوْكَ** a lane, a passage in a house or outside (O.S. **حَلَّجَ** to enter).

حَمَّوْذٌ O.S. an inhabitant (**حَمَّجَ** to inhabit, O.S.).

حَمَّوْطٌ, f. **حَمَّالٌ**-, K. *swift* (**حَمَّجَ** K. Al. to run, in U., O.S. to run away).

فَهَّوْطٌ a flat cake of dried manure fuel (**فَهَّجَ** to be flat, Arab.).

فَهَّوْطٌ, f. **فَهَّالٌ**-, K. *cool*, § 21 (10) (**فَهَّجَ** to be cool, O.S.).

فَلَّوْطٌ a fighter (**فَلَّجَ** to fight, § 97).

فَمَّوْطٌ K. or **فَمَّوْطٌ** U. a step (**فَمَّجَ** to step, O.S.; whence also the derived verb **فَمَّجَ**, pron. **فَمَّ**).

فَمَّوْطٌ O.S.* a paragraph (**فَمَّجَ** K. to cut, abbreviate, O.S.).

فَمَّوْذٌ O.S.* the imperative mood (**فَمَّجَ** to command, O.S.; usually **فَمَّجَ** U.).

فَذَّوْطٌ a skin eruption (**فَذَّجَ** to chafe, O.S.).

فَذَّوْطٌ, f. **فَذَّالٌ**-, sharp (**فَذَّجَ** to cut, O.S.).

فَذَّوْطٌ O.S. a Saviour, also (in N.S.) the tail of a final letter (**فَذَّجَ** to finish intr., in O.S. to save, as N.S. **فَذَّجَ**).

فَذَّوْطٌ book marker [in O.S. separator], and **فَذَّوْطٌ** tablet, table of the law (**فَذَّجَ** to separate, O.S.).

ܦܩܬܝܬܐ *hand's breadth* (O.S. [?] ܦܩܬܐ *to measure with the hand*).

ܦܩܬܝܬܐ, f. ܦܩܬܐ?, *tepid* (ܦܩܬܐ, pron. ܦܩ in U., *to be tepid*).

ܦܩܬܝܬܐ O.S. *a murderer* (ܦܩܬܐ *to kill*, O.S.).

ܦܩܬܝܬܐ, f. ܦܩܬܐ, O.S. *light* (not heavy), in K. *quick* (O.S. ܦܩܬܐ *to be light*, whence N.S. ܦܩܬܝܬܐ § 83 A. 2).

ܦܩܬܝܬܐ *a biter* (ܦܩܬܐ *to bite*, p. 115). [Distinguish ܦܩܬܝܬܐ or ܦܩܬܝܬܐ *cartilage, tendon*.]

ܦܩܬܝܬܐ O.S.* *a reader*, and ܦܩܬܝܬܐ *a cock* (ܦܩܬܐ *to crow, call read*, O.S.).

ܦܩܬܝܬܐ *a wooden rake* (ܦܩܬܐ *to sweep*, p. 116).

ܦܩܬܝܬܐ K. or ܦܩܬܝܬܐ U. *a valley*, in Ti. *a torrent* (= O.S. ܦܩܬܐ *a torrent*) and ܦܩܬܝܬܐ K. or ܦܩܬܝܬܐ U. *id.*, root-meaning *to go (?) to explore*, as Heb. Pi.

ܦܩܬܝܬܐ, f. ܦܩܬܐ *quick* (ܦܩܬܐ *to run*, O.S. ܦܩܬܐ).

ܦܩܬܝܬܐ O.S. and ܦܩܬܝܬܐ *a paramour* (ܦܩܬܐ K. *to love*, O.S.).

ܦܩܬܝܬܐ O.S.* *a period of seven weeks* (no verb).

ܦܩܬܝܬܐ, f. ܦܩܬܐ *fragile* (ܦܩܬܐ *to break*, O.S.), cf. p. 224.

ܦܩܬܝܬܐ *a pair of tongs, or a large bone* (ܦܩܬܐ *to take*, O.S.).

ܦܩܬܝܬܐ *a button* (ܦܩܬܐ *to button*).

We may add ܦܩܬܝܬܐ U. (ܦܩܬܐ K.) *victory*, for ܦܩܬܝܬܐ, from ܦܩܬܐ (ܦܩܬܐ K.) *to conquer*, though ܦܩܬܐ is not found. Cf. ܦܩܬܝܬܐ above.

Several other words (mostly foreign) of this form are found, which are not derived from verbs; as ܦܩܬܝܬܐ O.S.* (West Syr. ܦܩܬܐ) *contest*, of the martyrs, = ἀγων, ἀγωνία; ܦܩܬܝܬܐ O.S. *the prodigal son*,

= ἄσματος; **גִּלְגֹּתָא** O.S. *Golgotha*; **גִּלְגֹּתָא** and **גִּלְגֹּתָא** *milking vessel*; **גִּלְגֹּתָא** *dysentery*, **גִּלְגֹּתָא** *doorway*, **גִּלְגֹּתָא** U. *maternal uncle* (= **גִּלְגֹּתָא** K., O.S.); **גִּלְגֹּתָא** *tuft of hair on the top of the head* (for **גִּלְגֹּתָא**, root **גִּלְגֹּתָא** to crown?); **גִּלְגֹּתָא** *a slap*; **גִּלְגֹּתָא** *a loose shoe*, and **גִּלְגֹּתָא** *a sandal*; **גִּלְגֹּתָא** O.S. *the law* (of Moses) = νόμος; **גִּלְגֹּתָא** U. *paternal uncle* (= **גִּלְגֹּתָא** K.); **גִּלְגֹּתָא** *a small cake*; **גִּלְגֹּתָא** *a beetle*; **גִּלְגֹּתָא** O.S., Tkh. *table* or *tablecloth*; **גִּלְגֹּתָא** O.S. *rule, canon* = κανών, **גִּלְגֹּתָא** or **גִּלְגֹּתָא** *sinew, tendon* (see above), and some others. Compare also the following list.

Pthakha forms **גִּלְגֹּתָא**, **גִּלְגֹּתָא**.

The following words are added here to distinguish them from those in the above list; they are not agents, and many of them belong to the O.S. Pa'el formation of which **גִּלְגֹּתָא** *a son*, lit. *one begotten*, is an example, (distinguish O.S. **גִּלְגֹּתָא** *a father*, lit. *one who begets*). In U. most of these are usually pronounced with Zqapa on the first; but the Pthakha usually remains in K. Al. In Q. Sal. J. Gaw. they often have Zlama, with the second sound. In some cases there is room for hesitation in placing them in this class.

גִּלְגֹּתָא O.S.* *furnace*, root **גִּלְגֹּתָא**, cf. N.S. **גִּלְגֹּתָא** K. *to be smoked*.

גִּלְגֹּתָא O.S. *oak*.

גִּלְגֹּתָא, f. **גִּלְגֹּתָא** *less, inferior*, O.S. **גִּלְגֹּתָא**.

גִּלְגֹּתָא K. Sh. *sunny side of a hill* (= **גִּלְגֹּתָא** or **גִּלְגֹּתָא** U.).

גִּלְגֹּתָא, f. **גִּלְגֹּתָא** *large*, perh. from **גִּלְגֹּתָא** *to grind coarse* [hence is formed **גִּלְגֹּתָא** *to grow* = **גִּלְגֹּתָא** U.], see **גִּלְגֹּתָא** above.

גִּלְגֹּתָא, f. **גִּלְגֹּתָא** *cold* (of persons), cf. **גִּלְגֹּתָא** *to be cold*, p. 120.

גִּלְגֹּתָא O.S. *apple*.

ܒܠܥܡܐ, f. ܒܠܥܡܐ-, Al. *sweet* = ܒܠܥܡܐ U. K.

ܒܠܥܡܐܝܐ, f. ܒܠܥܡܐܝܐ-, O.S. *sour*; also in Al. ܒܠܥܡܐܝܐܝܐ *a sour dish* dressed with vinegar, etc.

ܒܠܥܡܐܝܐ K. and ܒܠܥܡܐܝܐ U. (Pthakha sound), f. ܒܠܥܡܐܝܐ?, *clever* = ܒܠܥܡܐܝܐ O.S. Cf. ܒܠܥܡܐܝܐ above.

ܒܠܥܡܐܝܐ K., O.S. *a boy, a child*.

ܒܠܥܡܐܝܐ, f. ܒܠܥܡܐܝܐ-, O.S. *clever*; usually ܒܠܥܡܐܝܐ in O.S.

ܒܠܥܡܐܝܐ *an orphan* = ܒܠܥܡܐܝܐ O.S.

ܒܠܥܡܐܝܐ O.S.* *cummin*.

ܒܠܥܡܐܝܐ as O.S. or ܒܠܥܡܐܝܐ K. or ܒܠܥܡܐܝܐ U. *fountain*. The first form is for ܒܠܥܡܐܝܐ, but in U. is pron. (as most of the others in this list) with Zqapa.

ܒܠܥܡܐܝܐ, f. ܒܠܥܡܐܝܐ- *salt, adj.* In O.S. subst., and so N.S. in fem.

ܒܠܥܡܐܝܐ, f. ܒܠܥܡܐܝܐ- *deep* = O.S. ܒܠܥܡܐܝܐ.

ܒܠܥܡܐܝܐ, f. ܒܠܥܡܐܝܐ- *dense* (as trees). In O.S. ܒܠܥܡܐܝܐ = (1) *inhabited*, (2) *green grass*.

ܒܠܥܡܐܝܐ (O.S. ܒܠܥܡܐܝܐ) *mushroom*.

ܒܠܥܡܐܝܐ O.S. *fig* (rare).

ܒܠܥܡܐܝܐ, f. ܒܠܥܡܐܝܐ- *easy* = O.S. ܒܠܥܡܐܝܐ.

ܒܠܥܡܐܝܐ O.S. *oven* (in the ground), § 92.

[Akin to these are several with Zlama or Khwaṣa, cf. § 85 (5); as ܒܠܥܡܐܝܐ m. *a scratch*, from ܒܠܥܡܐܝܐ (or ܒܠܥܡܐܝܐ) *to scratch*; ܒܠܥܡܐܝܐ m. O.S. and ܒܠܥܡܐܝܐ f. O.S. *horsefly*; ܒܠܥܡܐܝܐ m. *swelling*, from ܒܠܥܡܐܝܐ U. *to swell*; ܒܠܥܡܐܝܐ m. *a stitch* = O.S. ܒܠܥܡܐܝܐ; ܒܠܥܡܐܝܐ U. m. or ܒܠܥܡܐܝܐ K. m. *a bond, fetter* = ܒܠܥܡܐܝܐ Al. = ܒܠܥܡܐܝܐ O.S.; ܒܠܥܡܐܝܐ m. *measure* = O.S. ܒܠܥܡܐܝܐ; ܒܠܥܡܐܝܐ m. *a prick*, from ܒܠܥܡܐܝܐ *to prick*; and some others.]

We may notice here a very common rule with regard to Rwaṣa and Rwakha when they fall in the middle of a word, which has been usually followed in printed books. If the first radical has Zqapa, the second has Rwakha; if the first has Pthakha, the second has Rwaṣa. But this rule is quite arbitrary and does not appear to be desirable; it does not apply to abstracts in زَقَا- or to diminutives in زَقَو-, زَقَاو-, which have Rwaṣa and Rwakha respectively.

(3) *An habitual agent* is also denoted by giving the first radical Pthakha, and the second and third Zqapa, adding Alap. These are masculines and take the first plural; they are almost all derived from first conjugation verbs. In Al. Ash. where agents of the first form (p. 223) are not used, all first conjugation verbs thus form agents; elsewhere only a few do so, as in the list given below. In U. Pthakha has the sound of Zqapa in these words; in Sal. Q. Gaw. J. of second Zlama.

Words of the form فَعَّلَ.

فَعَّلَ O.S.* [West Syr. 'فَعَّلَ] *conjunction* (فَعَّلَ to bind, O.S.).

فَعَّلَ a cook U. K., a builder Al., O.S. (فَعَّلَ to build, as O.S.; also to cook).

فَعَّلَ bee (فَعَّلَ K. to stick, § 95 d).

فَعَّلَ O.S. a liar (فَعَّلَ to lie, O.S. Pa.; no first conj. verb).

فَعَّلَ O.S. (déyâna) a judge (فَعَّلَ to judge, O.S.).

فَعَّلَ (zéyâra) proud (فَعَّلَ U. to swell, to be proud).

فَعَّلَ O.S. a singer (فَعَّلَ to sing, O.S.).

فَعَّلَ O.S. fornicator (فَعَّلَ to commit fornication, O.S.).

فَعَّلَ O.S. weaver, knitter (فَعَّلَ to weave, knit, O.S.).

فَعَّلَ O.S. a seer (فَعَّلَ to see, O.S.).

فَعَّلَ O.S. a sinner (فَعَّلَ to sin, O.S.).

ܒܢܝܬܐ O.S. (*khéyâta*) a tailor (ܒܢܝܬܐ to sew, O.S.).

ܒܢܝܬܐ digger (ܒܢܝܬܐ to dig, O.S.).

ܒܢܝܬܐ a reaper (ܒܢܝܬܐ to reap, O.S.).

ܒܢܝܬܐ a turner, joiner (ܒܢܝܬܐ to turn, scoop out, O.S.). Also ܒܢܝܬܐ.

ܒܢܝܬܐ O.S. a wizard (ܒܢܝܬܐ to bewitch, as O.S. Ethpa. No first conj. verb).

ܒܢܝܬܐ O.S. a miller (ܒܢܝܬܐ to grind, O.S.).

ܒܢܝܬܐ a sweeper (ܒܢܝܬܐ to sweep, collect, O.S.).

ܒܢܝܬܐ O.S. a pruner (ܒܢܝܬܐ to prune, O.S.).

ܒܢܝܬܐ an enshrouder (ܒܢܝܬܐ to shroud, O.S. P'al and Aph.).

ܒܢܝܬܐ O.S. a scribe (ܒܢܝܬܐ to write, O.S.).

ܒܢܝܬܐ testy; knotty, as trees (ܒܢܝܬܐ U. = 'ܒܢܝܬܐ K. to tie in a knot, O.S. ܒܢܝܬܐ).

ܒܢܝܬܐ O.S. a swimmer (ܒܢܝܬܐ to swim, O.S.).

ܒܢܝܬܐ O.S. (Zqapa before Wau) a transgressor (O.S. ܒܢܝܬܐ to transgress).

ܒܢܝܬܐ O.S. a worker, labourer (ܒܢܝܬܐ to work, serve, O.S.).

ܒܢܝܬܐ a fighter (ܒܢܝܬܐ to fight, § 97).

ܒܢܝܬܐ [in O.S. a prodigal] bird = ܒܢܝܬܐ O.S., N.S. (ܒܢܝܬܐ to fly, O.S.).

ܒܢܝܬܐ O.S. huntsman, fisherman (ܒܢܝܬܐ to hunt, fish, O.S.). Cf. ܒܢܝܬܐ Bethsaida.

ܒܢܝܬܐ tether (ܒܢܝܬܐ K. Al. to tie to a post, and as O.S. to crucify).

مُكِّن *one who prays* (مَكَّن to pray, O.S. No first conj. verb).

مُكِّن *a plucker of grapes* (مَكَّن to pluck, O.S.).

مُكِّن *a sweeper*; also *obstinate, quarrelsome* (مَكَّن to be angry, to sweep; and in K. to squeeze, as Arab., pp. 116, 230).

مُكِّن O.S. (Zqapa before Wau) *a drunkard* (مَكَّن to be drunk, O.S.).

مُكِّن = O.S. مَكِّن *a runner* (مَكَّن to run, O.S. مَكَّن).

مُكِّن *rider* (مَكَّن to ride, O.S., § 46).

مُكِّن *a dancer* (مَكَّن to dance, O.S.).

مُكِّن *a cotton cleaner* (مَكَّن Tk. = مَكَّن Ti. to clean cotton).

مُكِّن O.S. *a deacon* (مَكَّن to serve as a deacon, O.S. Pa.; no first conj. verb).

All the above form feminines in مَكَّن with the sixth plural.

Several are of similar form, but are not agents; as مَكَّن O.S. *trough*; مَكَّن O.S. *God*; مَكَّن goddess (p. 37); مَكَّن O.S. *inner* (Zqapa before Wau); مَكَّن O.S. (gélyâsa) [*the penitent*] *thief*; مَكَّن O.S. *member, limb*; مَكَّن paper, Arab.; مَكَّن K. Al. *alms*, pron. م = م (= مَكَّن U.); مَكَّن only begotten; مَكَّن f. *green fruit*; مَكَّن thin, lean; مَكَّن Al. *supper*, Arab.; مَكَّن Al. *neck* (= مَكَّن U. K.), cf. O.S. مَكَّن joints of the body; مَكَّن earthen pot; مَكَّن backbone; مَكَّن O.S. Caiaphas; مَكَّن f. a net, Al. K. (= مَكَّن U.), also in K. a window (= مَكَّن U.) Arab.; مَكَّن a bowl; مَكَّن f. a piece of board in a spinning-wheel; مَكَّن Ti. Sh. a joke (conn. with مَكَّن, § 46?).

Somewhat similar are مَكَّن U. Q. Sh. a beggar = مَكَّن K.; مَكَّن or مَكَّن potsherd, § 88; مَكَّن thief. So مَكَّن plough = O.S. مَكَّن, § 85.

§ 78. (1) ABSTRACT NOUNS are formed, generally from substantives and adjectives, by changing the termination to ܐܝܬܐ, or in Sal. Q. etc. to ܐܝܬܐ, (ܐܝܬܐ Az. ?); if there is no termination, these endings are added on. Thus ܐܝܬܐܐܝܬܐ *truth*, from ܐܝܬܐ *true*; ܐܝܬܐܐܝܬܐ *the calling of a sailor*, from ܐܝܬܐ *sailor*, § 82 (1), cf. ܐܝܬܐ *a ship* (Turk.). These abstracts are feminine and take the sixth and ninth plurals, § 18.

Words ending in ܐܝܬܐ, § 67, p. 168, drop the point under the second Yudh in forming abstracts, and the Yudh becomes consonantal; as ܐܝܬܐ *good*, ܐܝܬܐܐܝܬܐ *goodness*.

A few of these abstracts are formed from particles; as ܐܝܬܐܐܝܬܐ *quality*, from ܐܝܬܐ *how?* (not very common), cf. ܐܝܬܐܐܝܬܐ *how?* § 67; ܐܝܬܐܐܝܬܐ *opposition*, from ܐܝܬܐ *against* (see also p. 237); and the irregular ܐܝܬܐܐܝܬܐ U. *proximity*, from ܐܝܬܐ *near*, § 21 (7). For other instances see below. These abstracts are often formed from compounds, as ܐܝܬܐܐܝܬܐ *carelessness*, from ܐܝܬܐ *careless* (ܐܝܬܐ *care*).

Some nouns of this form are not abstracts in sense, as ܐܝܬܐܐܝܬܐ *loom* (O.S. *a shop, inn*); ܐܝܬܐܐܝܬܐ *furniture*, from ܐܝܬܐ *a house*, O.S.; ܐܝܬܐܐܝܬܐ *banquet*, from ܐܝܬܐ *guest*, O.S., also 'ܐܝܬܐ U.; ܐܝܬܐܐܝܬܐ Ti. Al. *dinner, noon* (lit. *breakfast*), § 28 (13); ܐܝܬܐܐܝܬܐ *book of the deacon's part in the Liturgy* (also *diaconate*), from ܐܝܬܐ *deacon*, O.S.

Note that ܐܝܬܐܐܝܬܐ *prayer* (ܐܝܬܐ *to pray*), and ܐܝܬܐܐܝܬܐ *plague* (ܐܝܬܐ *to strike*), are not of this form, and have *Rwakha*, § 18 (9).

In some cases the abstract has the same meaning as the original; as ܐܝܬܐܐܝܬܐ = ܐܝܬܐ *doubt* (hard Kap); ܐܝܬܐܐܝܬܐ = ܐܝܬܐ *error*; ܐܝܬܐܐܝܬܐ = ܐܝܬܐ *increase, interest*.

From **ܡܝܬܝܬܐ** *girl* (p. 48), we have **ܡܝܬܝܬܐܐ** *girlhood*.

Several of these abstracts are formed in **ܡܝܬܝܬܐܐ**, as:—

ܡܝܬܝܬܐܐܐ *whereabouts*, from **ܡܝܬܐܐ** *where*?

ܡܝܬܝܬܐܐܐ O.S.* *case* (in grammar), from O.S. **ܡܝܬܐܐ** = N.S. **ܡܝܬܐܐ** *who*?

ܡܝܬܝܬܐܐܐ *fatherhood*, from **ܡܝܬܐܐ** *father*.

ܡܝܬܝܬܐܐܐ *friendship*, from **ܡܝܬܐܐ** *friendly*, cf. **ܡܝܬܐܐ** *friend*.

ܡܝܬܝܬܐܐܐ *opposite situation*, from **ܡܝܬܐܐ** *opposite*. Also

regular. So **ܡܝܬܐܐ** *opposition*.

ܡܝܬܝܬܐܐܐ (U. ܐ) *enmity*, from **ܡܝܬܐܐ** *enemy*, regular in K.

ܡܝܬܝܬܐܐܐ *membership*, from **ܡܝܬܐܐ** *member*, O.S.

ܡܝܬܝܬܐܐܐ O.S. *unity*, from O.S. **ܡܝܬܐܐ** *one* = N.S. **ܡܝܬܐܐ**.

ܡܝܬܝܬܐܐܐ *relationship*, from **ܡܝܬܐܐ** *a relation*.

ܡܝܬܝܬܐܐܐ *badness*, from **ܡܝܬܐܐ** *bad*, § 21 (7). Also regular.

ܡܝܬܝܬܐܐܐ *largeness*, from **ܡܝܬܐܐ** *large*, § 21 (7).

ܡܝܬܝܬܐܐܐ *motherhood*, from **ܡܝܬܐܐ** *mother*. Also regular.

ܡܝܬܝܬܐܐܐ K. *richness*.

ܡܝܬܝܬܐܐܐ O.S. *quantity*, from **ܡܝܬܐܐ** *how much?* O.S.

ܡܝܬܝܬܐܐܐ *clerkship*, from **ܡܝܬܐܐ** *a clerk*. Also regular.

ܡܝܬܝܬܐܐܐ *obstinacy*, from **ܡܝܬܐܐ** *obstinate*.

ܡܝܬܝܬܐܐܐ *distance*, from **ܡܝܬܐܐ** *far*, § 21 (7).

ܡܝܬܝܬܐܐܐ *shame*, from **ܡܝܬܐܐ** *ashamed*.

Note also **ܡܝܬܝܬܐܐܐ** K. f. or **ܡܝܬܐܐܐ** Q. Sal. and also U. m.

multitude, excess, from **ܡܝܬܐܐܐ** *excessive*.

We may notice that abstracts are more used by the Syrians than by Europeans. Thus they will often say **بَدَنَافِئ** *human nature*, where we should use the concrete *men*. For the plural of nouns they say **بَدَنَافِئ** **بَدَنَافِئ**, and so on.

§ 79. (1) DIMINUTIVES are formed by substituting **بَدَنَ** m. (with first pl.) or **بَدَنَ** f. (sixth pl.) for the termination of the original; or by adding on these if there is no termination. Thus **بَدَنَافِئ** a little boy, from **بَدَنَ** a boy; **بَدَنَافِئ** a little wife, from **بَدَنَ** a wife, woman [root O.S. **بَدَنَ** to spin, weave, cf. O.S. **بَدَنَافِئ** a hired spinster]; **بَدَنَافِئ** a little sister, from **بَدَنَ** a sister. According to Bar Zu'bi all these nouns have *Rwakha*.

These nouns are also used to denote endearment. Thus a family name for *father* is **بَدَنَافِئ**. (The original is not used.) So **بَدَنَافِئ** a son (from O.S. **بَدَنَ** id.), **بَدَنَافِئ** a brother (from O.S. **بَدَنَ** id.), **بَدَنَافِئ** U. a grandfather (from **بَدَنَ** an old man, as O.S.; in K. a grandfather), **بَدَنَافِئ** a grandmother, U. (from **بَدَنَ** a mother or grandmother, = **بَدَنَ** K.) have now no diminutive force. So **بَدَنَافِئ** paternal uncle, from **بَدَنَ** K. id., **بَدَنَافِئ** maternal uncle, from O.S. K. **بَدَنَ** id. p. 38.

Diminutives rarely denote contempt; as **بَدَنَافِئ** priestling, **بَدَنَافِئ** mannikin.

This termination is in some words shortened to **بَدَنَ** for vocatives and titles prefixed to names. Thus **بَدَنَ** or **بَدَنَ** father; **بَدَنَ** lit. uncle, a term of respect used in addressing bishops and old men, especially in U., and also when speaking of bishops. It is also prefixed to the names of old men, as **بَدَنَافِئ** lit. Uncle James.

The corresponding feminine is **ܡܠܚܐ** (lit. *maternal aunt*, from O.S. and N.S. **ܡܠܚܐ**), which may be used vocatively as a term of respect, or prefixed to a name as **ܡܠܚܐ ܡܪܝܡ** lit. *Aunt Mary*. When prefixed to names these may be used either vocatively or in speaking of the persons designated. Other instances of these nouns used vocatively are **ܕܡܐ** K. *mother*, dim. of **ܕܡܐ** U. or **ܕܡܐ** K. *mother*; **ܡܠܚܐ** grandfather; **ܡܠܚܐ** K. *father* (in U. only as a proper name); **ܡܠܚܐ** grandmother; **ܡܠܚܐ** or **ܡܠܚܐ** paternal aunt; **ܡܠܚܐ** maternal aunt.

Of the same form are **ܡܠܚܐ** bride, from **ܡܠܚܐ** id.; also **ܡܠܚܐ** U. bladder, **ܡܠܚܐ** leech, and **ܡܠܚܐ** U. platform, § 19. So **ܡܠܚܐ** f. cat, from **ܡܠܚܐ** m. tom cat (but **ܡܠܚܐ** kitten), **ܡܠܚܐ** U. sunny side of a hill = **ܡܠܚܐ** (from **ܡܠܚܐ** to warm) p. 231.

We may notice the curious diminutives **ܡܠܚܐܐ** U. K. Sp. *a very little*, and **ܡܠܚܐܐ** Sal., from **ܡܠܚܐ** *a little*, which is itself a diminutive, see § 82 (13), [in this word there is usually a very strong accent on the penultimate], **ܡܠܚܐܐ** K. *a very little*, from **ܡܠܚܐ** *any one*, (cf. **ܡܠܚܐܐ**, *very little*, from **ܡܠܚܐ**, *little*, **ܡܠܚܐܐ** U. *very small*, from **ܡܠܚܐ** *small*); **ܡܠܚܐܐ** *very gently*, from **ܡܠܚܐ** *gently*; **ܡܠܚܐܐ** which in Sal. = *only just* (a variant is **ܡܠܚܐܐ**) from **ܡܠܚܐ** *only*, in K. = *so many*, from **ܡܠܚܐܐ** § 67; **ܡܠܚܐܐ** Ti. *a very little*, from **ܡܠܚܐܐ** *a little*, see § 28 (9); **ܡܠܚܐܐ** Ti. (or **ܡܠܚܐܐ** MB. etc.) *morning twilight*, from **ܡܠܚܐܐ** § 67; **ܡܠܚܐܐ** Tkh. *here*, from **ܡܠܚܐܐ** K. Q. id.

(2) Diminutives are also formed by using a feminine form; as **ܡܠܚܐܐ** *a tooth*, **ܡܠܚܐܐ** *a little tooth* (of a cog-wheel). In Ṭiari these feminines are very common and often have no diminutive force. Thus Ṭiari men will say **ܡܠܚܐܐ** where other Syrians say **ܡܠܚܐܐ**.

a bridge, ܐܒܬܐ for ܐܒܬܐ a stone, ܐܒܬܐ (with ܐ) for ܐܒܬܐ a side (ܐ)¹.

§ 80. NEGATIVES are formed by prefixing ܐܠܐ both to Syriac words and also to most imported words. But Persian words often prefer ܐܠܐ, the Persian equivalent to ܐܠܐ (not): as ܐܠܐ ܐܠܐ impossible.

The ܐܠܐ is written as a separate word, but it really forms one word with that which follows it and which it negatives; thus, ܐܠܐ ܐܠܐ ܐܠܐ about your not coming.

ܐܠܐ can also be prefixed to adjectives and adverbs. This gives a more emphatic negative than if ܐܠܐ or ܐܠܐ were put with the verb. Thus ܐܠܐ ܐܠܐ ܐܠܐ it was not-good (bad) is stronger than ܐܠܐ ܐܠܐ ܐܠܐ it was not good.

ܐܠܐ is also used similarly with the infinitive, as ܐܠܐ ܐܠܐ to refrain from working, 1 Cor. ix. 6.

§ 81. (1) ADJECTIVES are freely formed from substantives by changing their termination to, or by adding on (a) ܐܠܐ; (b) ܐܠܐ; (c) ܐܠܐ; (d) ܐܠܐ. The last three especially denote dwellers in a particular place. These Syriac terminations are very frequently added to foreign words.

Examples. (a) ܐܠܐ watery, from ܐܠܐ water (O.S., Al. ܐܠܐ).

(b) ܐܠܐ a Tiari man, from ܐܠܐ Tiari (lit. the sheep-folds), one of the Ashiret districts of Kurdistan.

¹ Several in Al. which end in ܐܠܐ- are not diminutives; as ܐܠܐ wonder, miracle (= ܐܠܐ U. K.), ܐܠܐ contention (= ܐܠܐ U. K.), ܐܠܐ remembrance (= ܐܠܐ U. K.).

(c) ܐܬܟܡܐ *a Tkhuma man*, from ܬܟܡܐ *Tkhuma* (another Ashiret district). ܬܚܕܐ K. Al. *a hunter, or fisherman*, from ܬܚܕܐ *game*. (In U. ܬܚܕܐ is used, p. 234.)

(d) ܦܕܕܐ *bodily* (rarely ܦܕܕܐ), from ܦܕܐ *a body*; ܚܚܡܐ *a man of Chumba*, from ܚܚܡܐ *Chumba* (a village of ܬܝܪܝ).

Notice ܬܝܡܐ *timely*, from ܬܝܡܐ *time*; ܡܕܝܢܐ *citizen*, from ܡܕܝܢܐ *city*; ܬܠܡܝܬܐ, ܬܕܝܢܐ both *eternal* (the latter more colloquial), from old plural forms in ܬܠܡܐ, but the latter is not O.S.; see § 16. i. e.

Words in ܬܠܡܐ, ܬܕܝܢܐ, ܬܠܡܐ may form adjectives in ܬܠܡܐ: as ܬܠܡܐܐܬܐ *astrologer*, from ܬܠܡܐܐܬܐ *astrology*.

The local adjectives are much more common in Kurdistan than in the Urmi plain, where the same idea is usually expressed by ܬܠܡܐ *son of* (a plural noun used as singular, § 16. ii. c) or ܬܠܡܐ *sons of*, as ܬܠܡܐ *an inhabitant of Urmi*.

Several of the local adjectives are irregular. Thus from ܬܠܡܐ *Urmi*, ܬܠܡܐܐܬܐ or ܬܠܡܐܐܬܐ *Ti*. (in Ashitha ܬܠܡܐܐܬܐ and ܬܠܡܐܐܬܐ respectively); from ܬܠܡܐ *Jilu*, ܬܠܡܐܐܬܐ; from ܬܠܡܐ or ܬܠܡܐ *Diz* (or *Dizin*) ܬܠܡܐܐܬܐ; from ܬܠܡܐ *Diza*, ܬܠܡܐܐܬܐ; from ܬܠܡܐ *India* (an earlier form of which is ܬܠܡܐܐܬܐ), ܬܠܡܐܐܬܐ *an Indian*, ܬܠܡܐܐܬܐ *a product of India*; from ܬܠܡܐ *Waltu*, ܬܠܡܐܐܬܐ or ܬܠܡܐܐܬܐ; from ܬܠܡܐܐܬܐ *Mar Bishu*, ܬܠܡܐܐܬܐ; from ܬܠܡܐܐܬܐ *Amadia*, ܬܠܡܐܐܬܐ; from ܬܠܡܐܐܬܐ *Sidon*, ܬܠܡܐܐܬܐ = O.S. ܬܠܡܐܐܬܐ; from ܬܠܡܐܐܬܐ *Qudshanis* (*Kochanis*), ܬܠܡܐܐܬܐ or ܬܠܡܐܐܬܐ; from ܬܠܡܐ *Tu*, ܬܠܡܐܐܬܐ or ܬܠܡܐܐܬܐ.

The termination **ܐܝܫ** (see above) often denotes the same as the English adjectival termination *-ish*, as **ܚܡܝܫܐ** *blackish*, from **ܚܡܐ** *black*; **ܚܡܝܬܐ** *reddish*, from **ܚܡܐ** *red*; so **ܐܒܝܬܐ** *oblong*, from **ܐܒܬܐ** *long*. But **ܐܝܫܐ** = *grayish*, from **ܐܝܫ** *gray*.

ܐܝܬܐ O.S. *singular* (in grammar), from O.S. **ܐܝܬܐ** *one*, is irregular. The word for *plural* is **ܐܝܬܐ** O.S., from O.S. **ܐܝܬܐ** *many*.

From **ܡܝܬܐ** *death*, we have **ܡܝܬܐ** *deadly*, but this is also a masc. substantive = *a plague*. So **ܐܝܬܐ** *arm*, for **ܐܝܬܐ**; **ܐܝܬܐ** *a bully*, from **ܐܝܬܐ** *face*. Note also **ܐܝܬܐ** = *universal*, as O.S., from O.S. **ܐܝܬܐ** *the whole*.

(2) Adjectives are very much more common in Syriac than in Hebrew; but they are much less common than in European languages. The word **ܡܠܝܬܐ** *lord of*, § 16. ii. *f*, can be prefixed to almost any substantive to make an adjective. Adjectives thus formed are of either gender or number.

(3) Adjectives may be rarely formed by prefixing **ܐܝܬܐ** *of*, to the corresponding substantive, cf. **ܐܝܬܐ ܡܠܝܬܐ** *Spirit of holiness* = *Holy Ghost*. So **ܐܝܬܐ ܐܝܬܐ** *a rose of the plain* (i.e. the fields) = *a wild rose*.

(4) For the English terminations *-able*, *-ible*, the O.S. passive verbal noun in **ܐܝܬܐ** is sometimes used, but not colloquially. Thus **ܡܠܝܬܐ** *measurable*, from **ܡܠܝܬܐ**. But see § 34 for a common method of paraphrasing these expressions.

(5) Adjectives are also formed directly from verbal roots. For those of the forms **ܡܠܝܬܐ**, **ܡܠܝܬܐ** see § 77 (2). More common are those of the old participial form **ܡܠܝܬܐ**, which we must distinguish from

the newer participial form **ܦܥܝܢܐ**. Some of these have become substantives. The Pthakha is usually sounded like Zqapa in U., not in K. Al. Z. In Q. Sal. etc. these usually have long Zlama on the first radical.

Words of the form ܦܥܝܢܐ.

(a) *Adjectives.*

ܦܥܝܢܐ O.S. *lean* (**ܦܥܝܢܐ** to be lean, O.S. Ethp'el).

ܦܥܝܢܐ *envious* (**ܡܥܝܢܐ** to envy, Arab.).

ܦܥܝܢܐ O.S. *idle, unemployed* (**ܦܥܝܢܐ** to cease, O.S.).

ܦܥܝܢܐ O.S. *pleasant* (**ܦܥܝܢܐ** to be pleased, § 76. 5).

ܦܥܝܢܐ K., O.S. *thinned out* (as trees) = **ܦܥܝܢܐ** U., p. 247 (**ܡܥܝܢܐ** to thin out, as O.S. Aph.).

ܦܥܝܢܐ O.S., K. *minute*, adj. = **ܦܥܝܢܐ** U. (**ܦܥܝܢܐ** to make fine, O.S.), see below, b, and p. 247.

ܦܥܝܢܐ O.S. *righteous* (O.S. **ܦܥܝܢܐ** to be just).

ܦܥܝܢܐ Sal. = O.S. **ܦܥܝܢܐ**, *clever* (Chald. **ܦܥܝܢܐ** to cut).

ܦܥܝܢܐ O.S., Al. *wise* = **ܦܥܝܢܐ** U. = **ܦܥܝܢܐ** Tkh. (**ܦܥܝܢܐ** K. to be perfect, in O.S. to be wise).

ܦܥܝܢܐ O.S., K. *warm* = **ܦܥܝܢܐ** U., p. 247 (**ܦܥܝܢܐ** to be warm, O.S.).

ܦܥܝܢܐ O.S. *sharp* (**ܦܥܝܢܐ** to be sharp, O.S.).

ܦܥܝܢܐ O.S., K. *honourable* = **ܦܥܝܢܐ** U. (**ܦܥܝܢܐ** K. Al. to make heavy, O.S.).

ܦܥܝܢܐ O.S. *gentle, humble*, p. 247 (**ܦܥܝܢܐ** to be gentle, O.S. **ܦܥܝܢܐ**).

ܦܥܝܢܐ O.S., K. *bitter* = **ܦܥܝܢܐ** U., p. 247 (**ܦܥܝܢܐ** K., **ܦܥܝܢܐ** U. to be bitter, O.S. **ܦܥܝܢܐ**).

بَهْدِي Al. *clean* = اَمْبِي U. = اَوِي Ti. (اَلْبِي Al. *to cleanse*, Arab.; *to drip*, U. as O.S. Pa.).

بَهْدِي Tkh. *thin* = يَهْدِي Ti. = نِي U. (نِي to be thin).

فَهْدِي Al. *intelligent* (فَهْدِي Al. *to understand*, § 39).

بَهْدِي O.S.* *departed* (O.S. بَهْدِي *to depart, die*), see below, b.

بَهْدِي O.S. *ancient* (بَهْدِي K. *to be old*, O.S.).

بَهْدِي O.S., Al. *rich*; used everywhere for *Dives* in the parable (O.S. بَهْدِي *to be rich*).

بَهْدِي sober, p. 247 (بَهْدِي *to become sober*; also in K. of water, *to become clear*; O.S. Pa. *to strain out*).

بَهْدِي O.S. *holy* (بَهْدِي *to be holy*, O.S.), see below, b.

بَهْدِي O.S., K. *cold* = بَهْدِي U., p. 247 (بَهْدِي *to be cold*, O.S.).

بَهْدِي *far* (بَهْدِي *to be far*, as O.S. Ethpa.).

بَهْدِي O.S. *soft* (بَهْدِي *to be soft*, O.S. هَدِي).

بَهْدِي O.S. *fine* (O.S. بَهْدِي *to make thin*; cf. N.S. مَهْدِي *to hammer out metal*), p. 247.

بَهْدِي O.S. *warm* (بَهْدِي *to be warm*, O.S.).

بَهْدِي O.S. *fat* (O.S. بَهْدِي *to be fat or ripe*).

بَهْدِي O.S. *beautiful* (بَهْدِي *to please*, O.S.).

بَهْدِي O.S. *true*, p. 247 (بَهْدِي K. *to be strong*, O.S. بَهْدِي; also in O.S. *to be true*).

بَهْدِي O.S., K. *wet* = بَهْدِي U. (O.S. بَهْدِي *to be wet*).

All these form feminines in اِي.

(b) *Substantives.*

ܕܒܝܬܐ f. *musk melon*, so called because it ripens by being buried in the sand while still growing. (**ܕܒܝܬܐ** to ripen, be cooked, O.S.)

ܕܒܝܬܐ m. (O.S. **ܕܒܝܬܐ**) *stack* (**ܕܒܝܬܐ** to stack, U. K.; in Al. to happen, both as O.S.).

ܕܒܝܬܐ f. *a fine* (**ܕܒܝܬܐ** to fine, Arab.).

ܕܒܝܬܐ m. *a minute* (of time), see above, a.

ܕܒܝܬܐ O.S. m. *vein* (no verb).

ܕܒܝܬܐ O.S. f. *axe* (no verb: connected with O.S. **ܕܒܝܬܐ** to split?).

ܕܒܝܬܐ O.S. f. *right hand; a cubit* (no verb). In the former sense also **ܕܒܝܬܐ**.

ܕܒܝܬܐ O.S. m. *a light* [sun, moon, etc.] (O.S. **ܕܒܝܬܐ** to shine).

ܕܒܝܬܐ (O.S. **ܕܒܝܬܐ**) m. *nose* (O.S. **ܕܒܝܬܐ** to snore: **ܕܒܝܬܐ** K. Al. to kill; U. to saw).

ܕܒܝܬܐ f. *trumpet* (O.S. **ܕܒܝܬܐ** to snort).

ܕܒܝܬܐ m. *large sieve*, for earth (**ܕܒܝܬܐ** to sift, as Chald.).

ܕܒܝܬܐ O.S. m. *book of the burial service* for laymen, see above, a.

ܕܒܝܬܐ O.S. m. *unleavened cake* (O.S. **ܕܒܝܬܐ** to be unleavened).

ܕܒܝܬܐ O.S. m. *a saint*, see above, a.

ܕܒܝܬܐ O.S. m. *godfather*, lit. *a neighbour*; and **ܕܒܝܬܐ** O.S. f. *godmother* (**ܕܒܝܬܐ** K. to be near, O.S.).

ܕܒܝܬܐ O.S. m. *priest*, usually **ܕܒܝܬܐ** in N.S. (O.S. **ܕܒܝܬܐ** to be old).

ܕܒܝܬܐ O.S. f. *incense boat* (no verb).

ܕܒܝܬܐ O.S. m. *a man's name*, lit. *a ruler* (O.S. **ܕܒܝܬܐ** to rule).

جَذَبَ m., خَ f., *partaker* (جَذَى to *partake*, hard Kap, Arab.).

جَبَبَ O.S. m. *dragon* (no verb).

Of the same form are the foreign words جَبَبَ slack, بَبَبَ f. *treasure*, Turk. (also بَبَبَ), جَبَبَ f. *flute*, جَبَبَ f. *peach*, جَبَبَ m. *snare*. So صَبَبَ f. *knife* = O.S. صَبَبَ.

Note that words like جَبَبَ come from جَبَب roots, as جَبَب, of which the P'al pres. part. is جَبَب. Hence in N.S. the verbs appear with a medial Alap, while the adjectives have the doubled consonant. Yet under influence of the adjectives we get in N.S. جَبَب, جَبَب K. or جَبَب U., جَبَب, جَبَب K. So جَبَب Ti. to *bathe* = جَبَب U. Tkh. § 39, and perhaps جَبَب to *burn*, in cooking, from O.S. جَبَب smell of *meat*, etc. The O.S. Pa'el of these verbs has the double consonant, and therefore in N.S. we have as second conjugation trilaterals جَبَب K. to *thin out trees*, جَبَب to *become sober*, جَبَب K. to *make light*; perhaps also جَبَب to *be quiet* (akin to جَبَب id.), and جَبَب to *tame* (akin to O.S. جَبَب id.).

§ 82. FOREIGN TERMINATIONS.

A large number of nouns and some verbs are taken from foreign languages, especially Persian, Turkish, Kurdish and Arabic. The nouns take the terminations, جَبَب (esp. K.), جَبَب, جَبَب very freely. The verbs are conjugated exactly like those which are from Syriac roots and regularly form verbal nouns, etc.

Most of the words imported into O.S. from the Greek are now obsolete; though scientific terms have in many cases been lately imported into the language from the Greek, sometimes through English, as جَبَب for 'جَبَب geography.

The commonest of the foreign terminations are as follows:

(1) **ܝܒ** from the Turkish, meaning one who performs the business indicated by the word (all masc.), as **ܕܕܝܒܝܐ** *a caravan driver*, from **ܕܕܝܐ** *a caravan*, f. When **ܝܐ** is added on to a foreign word (as above) it is usually dropped before this termination is added, as **ܕܕܝܒܝܐ** *a driver*, from **ܕܕܝܐ** *a waggon, cart*, f. This termination is sometimes added on to Syriac words, as **ܕܕܝܒܝܐ** *a traveller*, from **ܕܕܝܐ** *a road*, f., **ܕܕܝܒܝܐ** *doorkeeper*, from **ܕܕܝܐ** *a door*, m., **ܕܕܝܒܝܐ** = **ܕܕܝܐ** § 77 (3), *miller*. All these words take the first plural (**ܕܕܝܐ**) and make abstract nouns in **ܕܕܝܐ**. These nouns are very common. **ܕܕܝܐ** *petitioner*, from **ܕܕܝܐ** *petition*, f. is irregular.

(2) **ܕܕܝܐ** Pers. Kurd. (masculines), e.g. **ܕܕܝܐ** *tenant* (of land), **ܕܕܝܐ** K. *orator* (Kurd.), **ܕܕܝܐ** *husbandman* (O.S. **ܕܕܝܐ**), **ܕܕܝܐ** *wounded*, **ܕܕܝܐ** *journeyman*, **ܕܕܝܐ** *pitchfork*, **ܕܕܝܐ** *debtor*, **ܕܕܝܐ** *capable of speech*, **ܕܕܝܐ** *treasurer*, **ܕܕܝܐ** *caravan driver*, **ܕܕܝܐ** *merciful*, **ܕܕܝܐ** *sorcerer*, **ܕܕܝܐ** *wise*, **ܕܕܝܐ** *promise*, **ܕܕܝܐ** *sorcerer*, **ܕܕܝܐ** *grateful*, **ܕܕܝܐ** Al. *lawyer*, **ܕܕܝܐ** *historian*, **ܕܕܝܐ** *superstitious*, and many others.

(3) **ܕܕܝܐ** Pers. (masculines), as **ܕܕܝܐ** *artificer* (= **ܕܕܝܐ** § 19), **ܕܕܝܐ** *guilty*, **ܕܕܝܐ** *meddler*, **ܕܕܝܐ** *attendant*, **ܕܕܝܐ** *avaricious*, **ܕܕܝܐ** *coppersmith*, **ܕܕܝܐ** *grateful*, **ܕܕܝܐ** *painter*, **ܕܕܝܐ** *carpenter*, **ܕܕܝܐ** *pious*, **ܕܕܝܐ** *artisan*, **ܕܕܝܐ** *litigious*, **ܕܕܝܐ** *lawyer*, **ܕܕܝܐ** *repentant*, and some others.

(4) **ܕܕܝܐ** or **ܕܕܝܐ** Pers. (masc.), as **ܕܕܝܐ** *worldly* (**ܕܕܝܐ** *the world*, f.), **ܕܕܝܐ** *litigious* (**ܕܕܝܐ** *judgement*), **ܕܕܝܐ** *inheritor*,

(**مَبْدَأٌ** *an unclaimed inheritance*), **تَاجِرٌ** *merchant* (**تِجَارَةٌ** *trade*), **زَاجِرٌ** *glassblower* (**زَاجِرٌ** *glass*, m.).

(5) **سَم** Pers. (masc.), as **سَمَّانٌ** *calico maker* (**سَمَّانٌ** *calico*, m.), **سَمَّانٌ** *flint and steel maker* (**سَمَّانٌ** *flint and steel*, m.), **سَمَّانٌ** *cotton dresser* (**سَمَّانٌ** *coloured cotton cloth*, m.), **سَمَّانٌ** *watchmaker* (**سَمَّانٌ** *f. a watch*), **سَمَّانٌ** *saddler* (**سَمَّانٌ** *m. a saddletree*).

(6) **دَ** Pers., as **دَلْمَاز** *pencase*, f. (**دَلْمَاز** *pen*, f.), **دَلْمَاز** *tea-kettle*, f. (**دَلْمَاز** *tea*, m.), **دَلْمَاز** *travelling bag*, f., **دَلْمَاز** *vagabond*, m., **دَلْمَاز** *candlestick*, m. (**دَلْمَاز** *wax*, f.).

(7) **لِ** Turk., properly an abstract termination, **لِ** *middle*, f., see p. 158, **لِ** *hood*, f., **لِ** *a snug corner*, f. (**لِ** *a protection*, f.), **لِ** *expenditure*, f. (also **لِ**), **لِ** *first tidings* (or *present for tidings*), f., **لِ** *first fruits*, f., **لِ** *feast*, f. (this word has become concrete exactly like the O.S. equivalent **لِ**, cf. **لِ** § 78), **لِ** *K. noise*.

(8) **لِ**, **لِ**, **لِ** Turk., usually denoting *of* or *belonging to* a place; as **لِ** *a native*, m., **لِ** or **لِ** *an Osmanli*, **لِ** *a native*, m., **لِ** U. *a bush*, f. The names of many villages in the Urmi plain have this termination.

(9) **لِ** Turk., as **لِ** *a button*, **لِ** *a stuffed eatable*, f., **لِ** *an ice* (the sweetmeat) f., **لِ** *bar, bolt*, m., **لِ** *poison*, m., **لِ** K. *kind, sort*, m. (= **لِ** U. m.), **لِ** *cast iron*.

(10) **لِ** Pers. (used by itself = *a band*, f.), **لِ** *amulet*, f. (Turk. *bazu*, *a calf*), **لِ** *skilful* (**لِ** *skill*, f.), **لِ**

farrier, m. (ܦܪܝܐ *a horse shoe*, m.), ܦܪܝܐܬܝܐ *story teller*, m. (ܦܪܝܐܬܝܐ *story*, f.), ܦܪܝܐܬܝܐ *besieged* (ܦܪܝܐܬܝܐ *castle*, f.), ܦܪܝܐܬܝܐ *dovetailed* (ܦܪܝܐܬܝܐ *padlock*).

(11) ܦܪܝܐ Pers. and Turk., denoting a place: ܦܪܝܐܬܝܐ *Afghanistan*, ܦܪܝܐܬܝܐ *Hindustan*, ܦܪܝܐܬܝܐ *Kurdistan* (with Kap, § 119), ܦܪܝܐܬܝܐ *Germany*, ܦܪܝܐܬܝܐ *Europe*, and many others.

(12) ܦܪܝܐ Turk., denoting *of* or *belonging to a person* (K. only), as ܦܪܝܐܬܝܐ *the pen of Jonah* (ܦܪܝܐܬܝܐ).

(13) ܦܪܝܐ Turk., a diminutive, ܦܪܝܐܬܝܐ *garden*, f. (Turk. *bagh*, *id.*; so N.S. ܦܪܝܐ *gardener*, m.), ܦܪܝܐܬܝܐ *handkerchief*, ܦܪܝܐܬܝܐ U. *bucket*, f. (ܦܪܝܐ K. *large bucket*:—so O.S.; Pers. *dol*), ܦܪܝܐܬܝܐ (or ܦܪܝܐ) *cup-board*, f. (Turk. and Mod. Gk. *dulapi*), ܦܪܝܐܬܝܐ *a little*, dim. of ܦܪܝܐ §§ 28 (9), 79, ܦܪܝܐܬܝܐ *jar*, f., also *a small wooden tray*, from ܦܪܝܐ *a large tray*, m., ܦܪܝܐܬܝܐ *small carpet*, f. § 120, ܦܪܝܐܬܝܐ *fiddle*, f., ܦܪܝܐܬܝܐ *saucepan*, f. (ܦܪܝܐ *cauldron*, f.), ܦܪܝܐܬܝܐ *recess in a wall*, or *seat at a door*, f. (but ܦܪܝܐ f. is the usual word), ܦܪܝܐܬܝܐ *kettle*, f. (ܦܪܝܐ *id.*).

(14) ܦܪܝܐ *a house*, Pers. (all fem.), ܦܪܝܐܬܝܐ *printing office* (ܦܪܝܐܬܝܐ *printing press*), ܦܪܝܐܬܝܐ (sic) *prison*, from ܦܪܝܐܬܝܐ *prisoner*, m. (which is also ܦܪܝܐܬܝܐ), ܦܪܝܐܬܝܐ *judgement hall* or *sitting room*, from ܦܪܝܐܬܝܐ *judgement*, f., ܦܪܝܐܬܝܐ *ante-room* (because *coffee* [ܦܪܝܐܬܝܐ m.] is made there), and many others.

(15) ܦܪܝܐ Pers. as ܦܪܝܐܬܝܐ *litigious*, ܦܪܝܐܬܝܐ *conjurer*, m., ܦܪܝܐܬܝܐ *gambler*, m., ܦܪܝܐܬܝܐ *mummer*, m., ܦܪܝܐܬܝܐ *a dome*, f., ܦܪܝܐܬܝܐ *soldier*, m., ܦܪܝܐܬܝܐ *rope dancer*, m.

(16) ܦܪܝܐ as ܦܪܝܐܬܝܐ *cook* (male) U. (in K. ܦܪܝܐܬܝܐ); ܦܪܝܐܬܝܐ *tea-pot*.

(17) **بَدِ** Pers. (masc.) meaning *son of*, as **بَدِشَه** prince (lit. *son of the Shah*), which makes fem. **بَدِشَه** princess, **بَدِشَه** nobleman (son of a Bey).

(18) **د** or **د**, as **دَشَد** or **دَشَد** zealous (**دَشَد** zeal, f.), **دَشَد** labourer (forced), (**دَشَد** forced labour), **دَشَد** a present, f.

(19) **ة** a common abstract ending in Arabic words, as **عَفَافَة** grace. Also used for concrete nouns, as **دَمَافَة** a dwelling. These are feminine.

(20) We also have **د** in **فَكْدَد** a pack-saddle maker, from **فَكْد** a pack-saddle, m.; **د** in **دَشَد** rich (cf. **دَشَد** wealth); **د** in **دَشَد** doorkeeper, Al., from **دَشَد** a door, and **دَشَد** gardener, cf. (13); **د** and **د** in **دَشَد** = **دَشَد** m. tube, **دَشَد** U. sign, m. = **دَشَد** Al. m., **دَشَد** Z. = **دَشَد** K. = **دَشَد** U. f. water pipe. We may here add the Persian prefix **د** = *bad*; as **دَشَد** infamous, **دَشَد** gluttonous, **دَشَد** faded, **دَشَد** sensual, **دَشَد** scoundrel.

§ 83. DERIVATION OF VERBS.

The great majority of N.S. trilaterals are found in O.S.; some which are not found in O.S. are found in Chaldee. Others are taken from the Arabic, and a few from other languages. In several cases where the form of the verbs is the same as in O.S., the meaning is different; sometimes it has altered under influence of the Arabic. But in many such cases the O.S. meaning is found in some one of the dialects though it is not in general use; thus **دَشَد** is to seek usually in N.S., in O.S. and Al. to err (**دَشَد** **دَشَد** to wander after a person, so to seek him).

For ܐ, ܕ introduced into N.S. verbs to replace other letters in corresponding O.S. verbs, see §§ 100, 113.

The manner in which N.S. conjugations are derived from the old forms has been explained in §§ 30 sqq. Verbs derived from foreign languages follow the Syriac model in the formation of their tenses.

(A) *Quadriliterals.*

Quadriliterals in N.S. shew a great developement; the following are the principal classes of them¹.

(1) Causatives, corresponding to O.S. Aph'el, § 45.

(2) Palpel verbs, derived from ܠܠ roots (usually O.S.); but some are formed from other roots on the same analogy. Such are :—

ܡܕܝܬܝܬܐ *to creep*, cf. ܬܕܝܬܐ *ant*, § 77 (2).

ܡܕܝܬܝܬܐ Sp. (pron. ܕ = ܐ) *to squirt milk* from the cow, cf. ܕܝܬܐ *breast*, O.S., N.S. § 18 (5).

ܡܕܝܬܝܬܐ O.S. *to babble*, (cf. O.S. ܕܝܬܐ *to confuse*). Also *to grow*, *blossom*, K. = ܡܕܝܬܝܬܐ (5).

ܡܕܝܬܝܬܐ *to twinkle, be beautiful*, for ܡܕܝܬܝܬܐ Arab.

ܡܕܝܬܝܬܐ *to be confused or untidy*, for ܡܕܝܬܝܬܐ.

ܡܕܝܬܝܬܐ (pronounced thin) *to speak idly* in K.; *to bleat*, for ܡܕܝܬܝܬܐ see (3).

ܡܕܝܬܝܬܐ O.S. *to make round*; O.S. ܕܝܬܐ *to revolve*.

ܡܕܝܬܝܬܐ = ܡܕܝܬܝܬܐ below (10), Kurd.

ܡܕܝܬܝܬܐ *to thin out trees* = ܡܕܝܬܝܬܐ K. § 81 (p. 247).

ܡܕܝܬܝܬܐ O.S. *to bleed*. Cf. O.S. ܕܡܝܬܐ = N.S. ܕܡܝܬܐ *blood*. Also ܡܕܝܬܝܬܐ U. see (15).

¹ Many of those to which intransitive meanings are here attached are also transitive or causative; and *vice versa*.

ܡܕܝܕܝܐ to turn over as cattle, Arab.

ܡܕܝܕܝܐ O.S. to make small = ܡܕܝܕܝܐ N.S., O.S. (ܡܕܝܐ).

ܡܕܝܕܝܐ to incite, mortify (flesh). In O.S. to remove, from ܡܕܝܐ thither, but Aph. ܡܕܝܐ to mock, from root ܡܕܝܐ.

ܡܕܝܕܝܐ to crash, burst into laughter. In O.S. Palpel to injure, fight; but P'al to yelp.

ܡܕܝܕܝܐ to prod, K. or to be pale, the latter from Arab.; cf. Chald. ܡܕܝܐ to be clean, so Heb.

ܡܕܝܕܝܐ to ring as a hollow vessel, O.S. ܡܕܝܐ and ܡܕܝܐ; also ܡܕܝܕܝܐ in N.S., see (5) below.

ܡܕܝܕܝܐ to sound as wine in a skin, K., to be shaken up, U., to burst into laughter. In Chald. P'al to bind. Cf. O.S. ܡܕܝܐ a wine skin. Perhaps onomatopoetic.

ܡܕܝܕܝܐ to bray. Cf. O.S. ܡܕܝܐ clamour.

ܡܕܝܕܝܐ to search, pick out with a knife, pick the teeth; O.S. ܡܕܝܐ to dig, § 113 e, or ܡܕܝܐ to scratch, rub.

ܡܕܝܕܝܐ O.S. to wash away as a flood, from ܡܕܝܐ to wash, as O.S.

ܡܕܝܕܝܐ K. to snuff about as a dog (no second Mim), O.S. ܡܕܝܐ to smell.

ܡܕܝܕܝܐ O.S. to have fever; or in K. to get warm, from ܡܕܝܐ (O.S. ܡܕܝܐ) to be hot.

ܡܕܝܕܝܐ to feel faint, Arab.

ܡܕܝܕܝܐ to rustle, rattle, Arab.

ܡܕܝܕܝܐ to crush. O.S. ܡܕܝܐ to disturb, with passive ܡܕܝܐ or perh. from ܡܕܝܐ K. to crush, as O.S.?

ܡܚܝܝܕ to adorn oneself, perh. O.S. **ܡܚܝܕ** to cover, see below (4).

ܡܚܝܝܬ to flicker (as O.S.), wink, flutter K., clap K.

ܡܚܝܝܐ or **ܡܚܝܝܐ** to sputter (the former in K. to whine), cf. **ܡܚܝܐ** K. or **ܡܚܝܐ** to sputter.

ܡܚܝܝܬ to shiver in pieces, crash, for **ܡܚܝܝܬ** § 113 e.

ܡܚܝܝܬ to blacken, char, smoke (for preserving), parboil; also passive of these, N.S. **ܡܚܝܬ** to be black; see also below (15) and § 92.

ܡܚܝܝܬ to clap, to beat water with the hand as children at play, to roll in a ball, as ants, perh. for **ܡܚܝܝܬ**, O.S. **ܡܚܝܬ** to be curved, O.S. **ܡܚܝܬ** palm of the hand.

ܡܚܝܝܬ to deafen; N.S. **ܡܚܝܬ** deaf, Arab. See also below (15).

ܡܚܝܝܬ to sob, U. or be dry, crack as a dry kettle.

ܡܚܝܝܬ to glisten, from N.S. **ܡܚܝܬ** splendour, Kurd. rozh?

ܡܚܝܝܬ U. to pant (sound ܡ), cf. O.S. **ܡܚܝܬ** panting; Heb. and Chald. root, to be tired, O.S. **ܡܚܝܬ** to wonder.

ܡܚܝܬ U. to annoy, disturb; O.S. **ܡܚܝܬ** to injure.

ܡܚܝܬ to snuff about as dogs, perh. = **ܡܚܝܬ**.

ܡܚܝܬ to prod, from Arab. ܡܚܝܬ to beat.

ܡܚܝܬ O.S. to mumble = **ܡܚܝܬ** K. (16); root ܡܚܝܬ.

ܡܚܝܬ to make loose, rumble, Arab.; or to glitter = **ܡܚܝܬ** see (5).

ܡܚܝܬ to tread down, Arab. So **ܡܚܝܬ** K.

ܡܚܝܬ to sob, whine as a child, root ܡܚܝܬ; cf. N.S. **ܡܚܝܬ** a spoilt child, Pers.

مَنَسِب K. *to pant*, Arab.

مَنَحِيح *to groan* = O.S. **مَنَحِيح**?

مَنَحِيح *to tear, worry as an animal* = **مَنَحِيح** K., O.S.

مَنَحِيح *to be damp*, Pers. **نم**, cf. **مَنَحِيح** N.S. *damp*.

مَنَحِيح *to stammer, sob, hesitate*, from Arab. root *to croak*.

مَفْسِك K. *to be loosed*, O.S. **مَفْسِك** *to be weak, or languid*,
see (3).

مَفْذِيذ *to beseech*, for **مَفْذِيذ** = Heb. **הַתְּפִלָּה**.

مَفْذِيذ *to dissolve, mortify (as flesh)*, O.S. **مَفْذِيذ**, see also (15).

مَفْذِيذ *to tear, pull (wool)*; cf. O.S. **مَفْذِيذ** *to make small*;
see (15).

مَفْذِيذ *to be hushed*, Arab. **مَمَص**; no Mim prefixed.

مَفْذِيذ *to chirp*, cf. O.S. and N.S. **مَفْذِيذ** *a cricket*.

مَفْذِيذ *to cut into logs*, O.S. **مَفْذِيذ**, cf. N.S. **مَفْذِيذ** *a log*.

مَفْذِيذ *to lighten, U., hasten, Al., get less, K., fight, K.*; O.S. **مَفْذِيذ**.

مَفْذِيذ *to cluck*, O.S. **مَفْذِيذ**. Cf. N.S. **مَفْذِيذ** *f. clucking hen*.

مَفْذِيذ or **مَفْذِيذ** *to break in pieces*, N.S. **مَفْذِيذ** *to break, cut*,
cf. Chald. and Heb. **קָץ**, and Heb. **קָצַע** *to cut*.

מַדְדִּיז *to tremble, shiver*, also in K. **מַדְדִּיז** = **מַדְדִּיז** N.S.
(Arab.).

מַדְדִּיז K., or **מַדְדִּיז** *to desire*, O.S. **מַדְדִּיז**.

מַדְדִּיז *to crawl*, O.S. **מַדְדִּיז**.

מַדְדִּיז K. (hard final Kap) *to boil food*, O.S. **מַדְדִּיז** *to soften*,
p. 247.

מַדְדִּיז *to growl, purr*: in K. *to be angry (in O.S. make angry)*; no
second Mim.

ܡܕܡܕܡܐ to be or make stiff, as mud = Arab. **رس**.

ܡܕܦܕܦܕ to flap the wings, brood, beat hard as the heart, pity, dangle, O.S. **ܕܦ**.

ܡܕܦܦܦܐ to shiver intr. K., bruise; have an abscess, K.; O.S. **ܕܦ**.

ܡܕܦܦܦܐ to hammer out (O.S. Pa. to make thin), also in K. to shiver, p. 245 and above.

ܡܕܦܦܦܐ to tremble, shiver, O.S. **ܕܦ**.

ܡܕܦܦܦܐ K. to feel faint, O.S. **ܕܦ**. Also in N.S. to crush, = O.S. **ܕܦ**.

ܡܕܦܦܦܐ to shake, U., as Arab. Also in K. to weave loosely; **ܡܕܦܦܦܐ** to sew loosely, is perhaps the same word (both hard final Kap).

ܡܕܦܦܦܐ to grope. No Mim prefixed. Chald. **ܡܕܦܦܦܐ**.

ܡܕܦܦܦܐ to feel faint; to throw down, K. Heb. Qal, and Chald. Ethp'el to be or make desolate.

ܡܕܦܦܦܐ to dangle, drawl, be languid = Chald. **ܡܕܦܦܦܐ** to let down.

ܡܕܦܦܦܐ to glide, O.S. **ܕܦ**. So **ܕܦ** N.S. glidingly.

ܡܕܦܦܦܐ to clatter, rattle, O.S. **ܕܦ** to break.

ܡܕܦܦܦܐ to smoke, cense, O.S. **ܕܦ**.

See also the onomatopoetic verbs below (15) which are of the same form.

(3) A few correspond to O.S. **ܕܦ** verbs, as:

ܡܕܦܦܦܐ to tread down, O.S. **ܕܦ**, but Chald. also **ܕܦ**.

ܡܕܦܦܦܐ to breathe hard, O.S. **ܕܦ** to blow, see also (2).

ܡܕܦܦܦܐ to fall or spout as water, perhaps O.S. **ܕܦ** to leap. Cf.

N.S. **ܡܕܦܦܦܐ** a waterfall, **ܡܕܦܦܦܐ** noise of falling water.

The verbs (all pronounced broad) **ܡܚܕܕܕ** to roar as an animal, or a fire, = O.S. **ܡܚܕ** (see 2), **ܡܚܡܡܡ** to chew, in K. to gnash the teeth, from **ܡܚܡ** to chew, N.S., O.S., and **ܡܚܕܕܐ** to low as buffaloes or camels, from O.S. **ܡܚܕ** id., are similar.

(4) Some of these reduplicated verbs correspond to verbs **ܕ** or **ܕܕ**. Those which have **ܕ** are pronounced very broad: thus **ܡܚܕܡܕܡܕ** and **ܡܚܕܡܕܡܕ** are quite distinct in sound.

a. **ܡܚܕܕܕܐ** to foam = **ܡܚܕܐ** N.S. id., cf. N.S. **ܡܚܕܐ** f. foam.

ܡܚܕܕܐ to please = **ܡܚܕܐ** N.S., O.S.

ܡܚܕܕܐ U. to spoil a child, perhaps connected with **ܡܚܕܐ** a boy (see 2) [or from **ܡܚܕܐ** § 47].

ܡܚܕܐ to sob, whine, **ܡܚܕܐ** Chald. to chide, low (oxen), bleat.

ܡܚܕܐ K. to hang, perh. for **ܡܚܕܐ** = O.S. **ܡܚܕܐ**. Another form is **ܡܚܕܐ** = O.S. **ܡܚܕܐ** id.

b. **ܡܚܕܐ** to make a hole = **ܡܚܕܐ**, N.S., O.S.

ܡܚܕܐ to weep, = O.S. **ܡܚܕܐ**, = **ܡܚܕܐ** K.

ܡܚܕܐ to tear clothes (also in K. to weep), perh. for **ܡܚܕܐ**, from **ܡܚܕܐ** to split (Arab.). Also **ܡܚܕܐ**.

ܡܚܕܐ K. to lap = N.S. **ܡܚܕܐ** Arab.

ܡܚܕܐ to crack, = **ܡܚܕܐ**, N.S., O.S.

ܡܚܕܐ or **ܡܚܕܐ** or **ܡܚܕܐ** to cut up, **ܡܚܕܐ**, N.S., O.S.

ܡܚܕܐ to knock = Chald. **ܡܚܕܐ**.

(5) Many quadrilaterals are formed by repeating one or more letters of the root; as—**ܡܚܠܝܬܐ** *to grow*, see also (2), and **ܡܚܠܝܬܐ** *id.* (the latter also *to hang* in K.), = **ܕܚܝܬܐ** Al., O.S.

ܡܚܠܝܬܐ *to dig*, **ܕܚܝܬܐ** *to wear out*, N.S., O.S.

ܡܚܠܝܬܐ *to scatter* = Chald. **ܡܚܠܝܬܐ** by metath. Cf. **ܡܚܠܝܬܐ** below.

ܡܚܠܝܬܐ *to abhor*, also **ܡܚܠܝܬܐ** = **ܡܚܠܝܬܐ** K. (which in Arab. is *to deride*) = O.S. **ܡܚܠܝܬܐ**.

ܡܚܠܝܬܐ *to grind coarse*, K. = **ܡܚܠܝܬܐ** N.S., as O.S. Pa. In U. *to grow*, from **ܡܚܠܝܬܐ** *large*, § 77 (2).

ܡܚܠܝܬܐ *to drag*, **ܡܚܠܝܬܐ** *to draw*, N.S., O.S.

ܡܚܠܝܬܐ *to scatter, squander* = Chald. **ܡܚܠܝܬܐ**.

ܡܚܠܝܬܐ *to pine away*, O.S. **ܡܚܠܝܬܐ** *to rub, wear*.

ܡܚܠܝܬܐ, also **ܡܚܠܝܬܐ** *to stare* = **ܡܚܠܝܬܐ** N.S. *id.*

ܡܚܠܝܬܐ U. *to fill* = N.S. **ܡܚܠܝܬܐ**.

ܡܚܠܝܬܐ *to dazzle*, Chald. **ܡܚܠܝܬܐ** *to shine*, as O.S. Aph. In N.S. **ܡܚܠܝܬܐ** = *to stare*.

ܡܚܠܝܬܐ *to be moved by news, to start with fear*, O.S. **ܡܚܠܝܬܐ**.

ܡܚܠܝܬܐ *to break out as sores or leaves*, O.S. **ܡܚܠܝܬܐ** *to burst forth as the sun* (Castell). In Heb. also of leprosy, Qal.

ܡܚܠܝܬܐ or **ܡܚܠܝܬܐ** *to scratch* = N.S. **ܡܚܠܝܬܐ** or **ܡܚܠܝܬܐ**, O.S. **ܡܚܠܝܬܐ**.

ܡܚܠܝܬܐ *to fall from a height*, as water, root **ܡܚܠܝܬܐ**; in Heb. **ܡܚܠܝܬܐ** *to inundate*. See also (2).

ܡܚܠܝܬܐ *to undermine by water*, O.S. **ܡܚܠܝܬܐ** *to burrow*, cf. **ܡܚܠܝܬܐ** (6).

ܡܚܠܝܬܐ *to gnaw*, from **ܡܚܠܝܬܐ** *to scrape*, as O.S., p. 234.

مَضَضَ to gnash the teeth, O.S. **مَضَضَ**.

مَضَضَ to delay, O.S. **مَضَضَ** to hesitate.

مَضَضَ to move, from **مَضَضَ** to beat up (eggs), to strike, as O.S. Also in K. to wink = **مَضَضَ**. See (2).

مَضَضَ to knock about, shake, hence to bestir oneself; root **مَضَضَ**, as Chald. Hiph.

مَضَضَ to drag, **مَضَضَ** to sweep, collect, N.S., O.S.

مَضَضَ U. to swell = O.S. **مَضَضَ**, (**مَضَضَ** to blow, N.S., O.S.; in K. metaph. to tell a lie).

مَضَضَ to crumble, for **مَضَضَ**, = O.S. **مَضَضَ** and **مَضَضَ**; see p. 269.

مَضَضَ or **مَضَضَ** to stagger, **مَضَضَ** to fall, N.S., O.S.

مَضَضَ to wear out, tear tr. = N.S. **مَضَضَ**, O.S. **مَضَضَ** to be torn.

مَضَضَ to scatter, take to pieces, = **مَضَضَ** N.S., O.S. (but cf. O.S. **مَضَضَ** to scatter). In K. **مَضَضَ** perhaps from **مَضَضَ** N.S., O.S. to separate.

مَضَضَ to have spasms, perhaps **مَضَضَ** to chop, K., O.S.

مَضَضَ to examine, perh. **مَضَضَ** to see, N.S., O.S.

مَضَضَ to flow, O.S. **مَضَضَ** to ooze, § 45 g.

مَضَضَ to smart, O.S. **مَضَضَ** to beat, whence also **مَضَضَ** or **مَضَضَ** to sob, beseech, perh. from beating the breast.

مَضَضَ to shake, mix up, K. (in U. to pick raisins, to crack walnuts), from Arab. **مَضَضَ** to collect. Hence also perhaps **مَضَضَ** to pack, gather up, economise, in K. to peel walnuts.

مَضَضَ to become weak, in K. to fear, = O.S. **مَضَضَ**.

ܡܚܬܠܬ *to burn, be scalded, fine heavily*, = **ܬܠܬ** N.S., O.S.

ܡܚܬܬܬ K. *to eat the inside* (of an egg, etc.). So N.S. **ܬܬܬ**.

ܡܚܬܬܬ *to be languid, droop*, **ܬܬܬ** *to loose*, N.S., O.S.

ܡܚܬܬܬ *id.* = N.S. **ܬܬܬ**. Both also mean *to look downwards*: the latter also *to slip out of place*; and in K. *to fall from the hand*, and *to put out the eyes* (origin?).

ܡܚܬܬܬ K. *to make neatly*, O.S. **ܬܬܬ**.

(6) Many are formed by the addition of an extraneous letter: as **ܬ**, e.g. **ܡܬܬܬܬ** K. or **ܡܬܬܬܬ** U. *to be numbed* with cold or pain, perh. from O.S. **ܬܬܬ** *to feel*, cf. N.S. **ܬܬܬ** *to be numb*, for **ܬܬܬ**, § 100.

ܡܬܬܬܬ *to fall over, die*, as a dying bird, perh. for **ܡܬܬܬܬ**, from **ܬܬܬ** *to fall*, [or for **ܡܬܬܬܬ**? cf. N.S. **ܬܬܬ** f. *thick darkness*, O.S. **ܬܬܬܬܬ** *to become dark*].

ܡܬܬܬܬ *to remove ruins, clear out, root **ܬܬܬ** (Chald. **ܬܬܬܬܬ** *to be stripped off*).*

ܡܬܬܬܬ *to starve* = **ܬܬܬ** N.S.

ܡܬܬܬܬ *to be late*, N.S. **ܬܬܬ** *late*, Persian (quinteliteral).

ܡܬܬܬܬ *to dig as a mole* = O.S. **ܬܬܬ**. Cf. **ܬܬܬܬܬ** (5) and **ܬܬܬܬܬ** N.S. m. *a mole*.

ܡܬܬܬܬ *to surround*, by metath. from **ܬܬܬ** N.S. *to go round*, as O.S.

ܡܬܬܬܬ (rare) *to carry* = N.S. **ܬܬܬ**?, § 46.

ܡܬܬܬܬ *to beseech* (in K. also *to mew*). Same root as N.S. **ܬܬܬܬܬ** *mediator*, Kurd.?

ܡܬܬܬܬ (no Mim prefixed) *to prosper, tr. to thank*, N.S. **ܬܬܬ** f. *thanks*, Arab. **ܡܬܬܬܬ** *benefit*.

مَقْدَم to cut to pieces, crumble = Arab. **فَرَز**, cf. N.S. **قَدَم** Al. a crumb.

مَقْدَم to understand, from **قَدَم** N.S., O.S. to cut, cf. **مَقْدَم** **قَدَم**, § 75, p. 200.

مَقْدَم to howl, yelp, whine, and metaph. to beseech, O.S. Pa. **مَقْدَم** to chatter as birds, Chald. to cry.

مَقْدَم to howl, in K. to coo; cf. Chald. **קוק** pelican, **קוקו** croaking.

מַבְלִי Ti. or **מַבְלִי** to roll over, cf. **הָלַךְ** to turn, turn aside?

מַבְלִי or **מַבְלִי** K. to bring ewes to be milked, O.S. **מַבְלִי** to call? or cf. O.S. **מַבְלִי** a shepherd's crook, a rod.

מַבְלִי U. to run mad (also to starve), perh. Chald. **שָׁלַח** to make an onslaught (or O.S. **מַבְלִי** to be foolish).

(7) **כ**, as **מַבְלִי** to drink too much, or in U. to drink quickly, perh. O.S. **מַבְלִי** to purge.

מַבְלִי to chew = **כָּסַם** N.S., O.S.

מַבְלִי K. to nail, § 110 c, Chald. **סָמַר**.

מַבְלִי U. to tear (clothes) = **מַבְלִי** above (4).

(7^a) **כ**, as **מַבְלִי** to injure, perhaps from O.S. **מַבְלִי** (pron. **מַבְלִי**) shame, injury?

(7^b) **ס**, as **מַבְלִי** K. to feel slightly ill, O.S. **מַבְלִי** to feel?

(8) **ס**, as **מַבְלִי** K. to glean, = **מַבְלִי** N.S. as O.S. P'al, Pa.

מַבְלִי to hiccough, eructate, O.S. **מַבְלִי** to be in pain, Aph. to vomit.

מַבְלִי Q. to roll dough = **מַבְלִי** U., cf. N.S. **מַבְלִי** m. a roller.

ܡܘܕܕܐ (pron. ܡ = ܡ) *to make small*, see ܡܘܕܐ § 46; cf. § 110.

ܡܚܕܐ U., § 47, *to seek* = ܡܚܐ, § 46.

ܡܚܕܐ Al. *to whisper* = ܡܚܐ K., perh. ܡܚܐ *to hide*, N.S., O.S. Cf. ܡܚܐ N.S. *suspicion*.

ܡܚܕܐ U. *to gape* = ܡܚܐ N.S., as O.S. P'al.

ܡܚܕܐ U., § 47, *to revile* = ܡܚܐ N.S., as O.S. Pa.

(8^a) ܡ, as ܡܚܐ K. Al. as O.S. *to be patient*, cf. O.S. ܡܚܐ *to expect*.

(9) ܡ, as ܡܚܐ *to sew coarsely*, perh. O.S. ܡܚܐ *to join*.

ܡܚܐ K. *to intertwine*, from N.S. ܡܚܐ U. *to tie a knot* (by metathesis) = O.S. ܡܚܐ = ܡܚܐ K. Same as ܡܚܐ, see (10).

ܡܚܐ = ܡܚܐ (10) *to be lame*.

ܡܚܐ *to grope*, from N.S. ܡܚܐ Al., which also appears in ܡܚܐ, see (14).

ܡܚܐ = N.S. ܡܚܐ *to step*, as O.S.

ܡܚܐ *to tangle*, see ܡܚܐ above.

ܡܚܐ *to beat* = O.S. ܡܚܐ. Also ܡܚܐ in N.S., see (12).

ܡܚܐ, see above (6).

ܡܚܐ Al., see ܡܚܐ (10).

ܡܚܐ U. *to have a sore eye* = N.S. ܡܚܐ K. or ܡܚܐ K.

To these we may add from the first conjugation: ܡܚܐ *to give* = O.S. ܡܚܐ; and ܡܚܐ for ܡܚܐ *to snatch* = O.S. ܡܚܐ; and perhaps ܡܚܐ, § 46.

(9^a) م. مَجْذَل to wallow = N.S. مَجْذَل (cf. جَل O.S.)
§ 114, and above (2).

مَجْمَع to roll up = حَزَى N.S., O.S.

(10) م. These are very numerous, especially in Urmi.

مَجْشَد U. = دَشَد K. Al. to shine, O.S.

مَجْهَد to fatten, cf. جَدَد well fed, N.S. Arab.

مَجْمَع to print, cf. N.S. دَمْع f. a printing press; also مَجْمَع p. 205.

مَجْدِب to bud, cf. N.S. يَدَب a flower.

مَجْبِي K. (= مَجِي U.) to be dizzy = مَجْتَبِي (2).

مَجْبِي = N.S. جَب (د) to fall in as a roof, Kurd.

مَجْبِي to rust, cf. N.S. رَجَب U. or رَجَب K. m. rust, Kurd.

مَجْدَب = O.S. لَجَب to have leprosy.

مَجْدَب K. to be discoloured, from رَجَب N.S. to be dirty?

مَجْمَع to solidify = مَجْمَع O.S.

مَجْمَع to be mad, cf. O.S. and N.S. دِمَع m. a devil.

مَجْدَب to protect, cf. N.S. دَجْدَب f. a protection, shield, § 82 (7).

مَجْمَع to weep = مَجْمَع K., as O.S. P'al, Pa., see (4) b.

مَجْدَب to wound, cf. N.S. دَجْدَب f. a wound, U. (Arab.).

مَجْدَب to be late, see (6) above.

مَجْمَع U. to subdue, cf. N.S. دَجْمَع subject.

مَجْمَع to litter, also to dung a garden (و = م Tkh.) = K. مَجْمَع
as O.S. Pa.

ܡܕܫܝܢ U. = ܡܕܫܐ K. to put milk or butter in food during a fast, §§ 39, 108 c (O.S. ܡܫܝܢ to defile, as Chald.).

ܡܕܫܝܢ U. to make brave (rare). Cf. N.S. ܡܫܝܢ to be bold, K. Al., and ܡܫܬܐ bold, or in Al. = difficult.

ܡܕܫܝܢ to cast the evil eye, and in K. to wonder, perh. O.S. ܡܫܝܢ to watch carefully.

ܡܕܫܝܢ U. (ܡ = ܡ) to lessen. See ܡܕܫܝܢ (8).

ܡܕܫܝܢ K. to put meat in food during a fast, cf. O.S. ܡܫܝܢ to be foul, to smell bad as meat.

ܡܕܫܝܢ to be strong, from N.S. ܡܫܝܢ m. strength (Turk.).

ܡܕܫܝܢ to be yellow, have jaundice, from N.S. ܡܫܝܢ yellow.

ܡܕܫܝܢ U. to be cold = ܡܫܝܢ N.S. U. But in Al. ܡܫܝܢ = to spoil tr., as O.S.

ܡܕܫܝܢ U. to become dark = ܡܫܝܢ N.S. (Chald. to be hid), by metathesis. Cf. O.S. and N.S. ܡܫܝܢ m. darkness.

ܡܕܫܝܢ to bewitch = ܡܫܝܢ N.S., as O.S. Pa.

ܡܕܫܝܢ to reckon = ܡܫܝܢ as O.S. For the ܡ cf. ܡܫܝܢ O.S. account.

ܡܕܫܝܢ to be dirty as the eyes = ܡܫܝܢ K. as O.S. P'al.

ܡܕܫܝܢ to be leafy, cf. O.S. and N.S. ܡܫܝܢ m. a leaf.

ܡܕܫܝܢ U. to be or make heavy = ܡܫܝܢ K. Al. as O.S.

ܡܕܫܝܢ U. to veil, cf. N.S. ܡܫܝܢ m. a Mussulman woman's overall, also a tent, Turk.

ܡܕܫܝܢ to jingle, clank, cf. N.S. ܡܫܝܢ m. a cymbal.

ܡܕܫܝܢ to defile, cf. N.S. ܡܫܝܢ unclean, Turk.

مَحْدِفٌ or مَحْدِفِي to make a hedge, cf. N.S. حَفَذَ a hedge, Kurd.
also to be leafy, to be crowded, for مَحْدِفِي.

مَحْدَمٌ to pity, cf. N.S. حَمَمَ pitiful.

مَحْدَلٌ to tangle, N.S. حَدَدَ to tie, see مَحْدَلٌ above (9).

مَحْلَبٌ to be lame, Pers., cf. لَبَّأَ Tkh. lame, maimed.

مَحْجَذٌ to be a stranger = O.S. حُجَذَ. Cf. O.S. and N.S. مَحْجَذٌ a stranger.

مَحْذَلٌ U. to saddle = مَحْذَلٌ N.S. Cf. O.S. and N.S. مَحْذَلٌ a saddle.

مَحْجَبٌ to cloud over, cf. O.S. and N.S. حَجَبَ a cloud.

مَحْبِلٌ U. to be or make wise, cf. N.S. حَبِلَ K. = مَحْبِلٌ U.
wise, Pers.

مَحْدَأٌ to be old = مَحْدَأٌ K. as O.S.

مَحْفَجٌ to go bad as gum, perh. O.S. فَجَجَ to be doubtful, tepid.

مَحْفَذٌ U. = مَحْفَذٌ K. to make a floor, N.S. فَذَذَ a floor, Arab.

مَحْفَمٌ U. to grieve, tr., فَمِمَ N.S. to be sorry, Turk.

مَحْسَمٌ to clear up, from N.S. حَسَمَ fine weather, Arab.

مَحْلَسٌ K. to chop = حَلَسَ K., as O.S.

مَحْجَذٌ to be hunchbacked, and in U. to arch, = N.S. حَجَذَ
to arch, (cf. N.S. حَجَذٌ an arch, مَحْجَذٌ hunchbacked, p. 58), O.S.
مَحْجَذٌ to tie in a knot.

مَحْجَذٌ to tie K. = N.S. حَجَذَ K., = O.S. مَحْجَذٌ as above. In U. to
bend, stretch oneself, to push back, perhaps O.S. مَحْجَذٌ to delay.

مَحْجَذٌ U. to approach = حَجَذَ N.S. as O.S., cf. مَحْجَذٌ near.

ܡܚܕܝܬܐ to sting (nettles), shrink back, perh. N.S. ܡܚܕܝܬܐ to be angry.

ܡܚܕܝܬܐ to make bold (no Mim prefixed), cf. N.S. ܡܚܕܝܬܐ bold, Pers.

ܡܚܕܝܬܐ U. to colour, tr., cf. N.S. ܡܚܕܝܬܐ colour, Turk.

ܡܚܕܝܬܐ U. to entice = ܡܚܕܝܬܐ N.S. as O.S. Pa.

ܡܚܕܝܬܐ to blacken = O.S. ܡܚܕܝܬܐ.

ܡܚܕܝܬܐ to make dirty, blight, also in U. metaph. to reject food, cf. N.S. ܡܚܕܝܬܐ blight, ܡܚܕܝܬܐ dirty, O.S. ܡܚܕܝܬܐ to rust, rare in P'al.

ܡܚܕܝܬܐ K. to madden, cf. O.S. and N.S. ܡܚܕܝܬܐ a devil. In U. ܡܚܕܝܬܐ.

ܡܚܕܝܬܐ to blacken with smoke = ܡܚܕܝܬܐ K., cf. O.S. ܡܚܕܝܬܐ smoke.

ܡܚܕܝܬܐ to be beautiful, cf. O.S. and N.S. ܡܚܕܝܬܐ beautiful.

ܡܚܕܝܬܐ (ܐ. Al.) to consider, O.S. ܡܚܕܝܬܐ to define.

ܡܚܕܝܬܐ U. to smear with fat, O.S. and N.S. ܡܚܕܝܬܐ fat.

ܡܚܕܝܬܐ to be pale or lean from illness = Chald. ܡܚܕܝܬܐ.

(11) ܡܚܕܝܬܐ. A few verbs forming what may be called the Saph'el conjugation.

ܡܚܕܝܬܐ U. to visit, O.S. ܡܚܕܝܬܐ to associate with.

ܡܚܕܝܬܐ to wander about, search for food, scent, Arab. ܡܚܕܝܬܐ to wander.

ܡܚܕܝܬܐ to shiver, totter = ܡܚܕܝܬܐ N.S. from Arab. Also to make a kalendar, K., from O.S. and N.S. ܡܚܕܝܬܐ a kalendar.

ܡܚܕܝܬܐ Al. to hasten, as O.S.

ܡܚܕܝܬܐ to conjugate, decline (nouns), as O.S., lit. to branch out.

(12) **د**.—**مَدَدِي** to stir = N.S. **دِي** K., cf. **كُسَدَ** a spoon O.S. and N.S.

مَدَدِي to take in the hand, crunch = **كَدَدِي** N.S. (Chald. to bend, curve).

مَدَدِي to rock, O.S. Pa'el **دَدِي** to shake.

مَدَدِي U. for **مَدَدِي** below.

مَدَدِي K. to throw down = Chald. **דָּדַ** as Heb. Qal.

מִדְדִּי to joke, play boisterously, beat up eggs: root **דדד**, in Arab. to break.

מִדְדִּי, also **מִדְדִּי** K. and **מִדְדִּי** K. to ring, clink, tick, cf. O.S. **דָּד**, ringing, **דָּד** bell.

מִדְדִּי K. to swell, perh. from N.S. **דָּד** to fill full.

מִדְדִּי to clasp, button = N.S. **דָּד** (in which pron. **ד** as **א**) to hug, Chald. **דָּד** as Heb., cf. O.S. **דָּד** a hug.

מִדְדִּי U. to search, see **מִדְדִּי** below; also to mix up (cf. N.S. **דָּד** to enclose, include, as O.S.).

מִדְדִּי to push, or by metathesis **מִדְדִּי**, cf. N.S. **דָּד** to be overturned as a house, perh. O.S. **דָּד** to invert.

מִדְדִּי U. to hug = **מִדְדִּי** nearly. See also (16).

מִדְדִּי K. to search carelessly (in U. **דָּד**). [Qy. Heb. **דָּד** to search, **דָּד** = **ד**? In Chald. to dig.] Also **מִדְדִּי** K.

מִדְדִּי to knock down, die, fall suddenly, O.S. **דָּד** to kill, wound, bruise.

מִדְדִּי = **מִדְדִּי** (10). See also (16).

מִדְדִּי to wither = N.S. **דָּד** = **דָּד** O.S.

ܡܚܕܝܢ *to gather up, carry off* (as floods). So **ܡܚܕܝܢ** (which is also *to hem*). [In K. **ܚܕܝܢ**, first conj., is used of stray cattle, *to return of their own accord*.] Qy. Heb. **הִכְפִּישׁ** *to overthrow, immerse*, or O.S. **ܡܚܕܝܢ** (so N.S. **ܕܚܝܢ**) *to thrust in, compress*? In K. **ܡܚܕܝܢ**, **ܡܚܕܝܢ** § 119.

ܡܚܕܝܢ K. *to crack* = N.S. **ܦܝܕ** as O.S.

ܡܚܕܝܢ *to twist, wind* = N.S. **ܦܝܕ** as O.S. Pa.

ܡܚܕܝܢ K., see **ܡܦܕܝܢ** above (9).

ܡܚܕܝܢ K. *to make a clatter*, O.S. **ܡܚܕܝܢ** *noise of flint and steel struck together*. Also in K. *to be old*, (perhaps O.S. **ܡܚܕܝܢ** *to make bald*); in U. *to be an orphan, and to trample*.

ܡܚܕܝܢ *to roll up*, perhaps O.S. **ܡܚܕܝܢ** *to go round*.

ܡܚܕܝܢ *to smash, crumple*, cf. N.S. **ܡܚܕܝܢ** *to crush*, O.S. and N.S. **ܡܚܕܝܢ** *flour*.

ܡܚܕܝܢ *to have colic* (*to have an internal strain*), and **ܡܚܕܝܢ** or **ܡܚܕܝܢ** or **ܡܚܕܝܢ** *to wrinkle, crumple*, O.S. **ܡܚܕܝܢ** *to be wrinkled or strained*. So N.S., O.S. **ܡܚܕܝܢ** *to squeeze, twist, strain* (O.S. Ethp'el *to be wrinkled*), **ܡܚܕܝܢ** *to pinch*.

ܡܚܕܝܢ *to crouch*. So N.S. **ܡܚܕܝܢ** or **ܡܚܕܝܢ** or **ܡܚܕܝܢ** § 120.

ܡܚܕܝܢ Tk. *to gather up, gather* (a dress), O.S. **ܡܚܕܝܢ** *to be gathered*.

ܡܚܕܝܢ *to buffet*, O.S. **ܡܚܕܝܢ**.

ܡܚܕܝܢ *to beat*, O.S. **ܡܚܕܝܢ**. Also **ܡܚܕܝܢ** in N.S., see (9).

ܡܚܕܝܢ or **ܡܚܕܝܢ** *to crack*, perhaps O.S. **ܡܚܕܝܢ** *to break*.

ܡܚܕܝܢ K. or **ܡܚܕܝܢ** U. *to break*, O.S. **ܡܚܕܝܢ**.

ܡܕܢܐܢܐ U. *to be crowded*; cf. N.S. ܡܢܐܢܐ *crowded*, adj.

ܡܕܢܐܢܐ *to trim* a candle; perhaps O.S. ܡܢܐܢܐ *to repress*.

ܡܕܢܐܢܐ *to stumble*, O.S. ܡܢܐܢܐ.

(13) ܡ. The old Shaph'el conjugation.

ܡܕܢܐܢܐ Ti. or ܡܕܢܐܢܐܢܐ Ti. or ܡܕܢܐܢܐܢܐ U. *to be proud*, from Shaph'el and Eshtaph'al; root ܡܢܐ, O.S. ܡܢܐ and ܡܢܐܢܐ.

ܡܢܐܢܐ O.S. *to change*; root ܡܢܐ. Also by metathesis ܡܢܐܢܐ.

ܡܢܐܢܐ *to oppress, strike*; O.S. ܡܢܐܢܐ *to subdue*, root ܡܢܐ.

ܡܢܐܢܐ *to sprawl*, root ܡܢܐ (Chald. ܡܢܐ *to be tired*; Arab. *to prostrate*).

ܡܢܐܢܐ Al. *to be fulfilled*. So O.S.; root ܡܢܐ.

We may perhaps add ܡܢܐܢܐ K. *to plane*, from N.S. ܡܢܐܢܐ *a plane*, § 75, p. 207.

(14) ܢ. ܢܐܢܐ or ܢܐܢܐ *to pant*, see ܢܐܢܐ above (2).

ܢܐܢܐ *to crumble*, so Az. O.S. ܢܐܢܐ *to rub*, N.S. ܢܐܢܐ *a crumb* (also ܢܐܢܐ, and in Al. ܢܐܢܐ), see p. 259. In O.S. ܢܐܢܐ *is to doubt, to be anxious*.

Also what may be called the Taph'el conjugation.

ܢܐܢܐ for ܢܐܢܐ *to govern, or provide for* (esp. with food), O.S. ܢܐܢܐ. Cf. N.S. ܢܐܢܐ or ܢܐܢܐ f. *counsel, guidance*.

ܢܐܢܐ *to be unclean*, root ܢܐܢܐ, Arab.

ܢܐܢܐ O.S. *to make disciples*; in K. *to torment*. O.S. ܢܐܢܐ *to teach*.

ܕܐܬܬܝܬܐܬܐ to shake the head, U., tug at, K.; N.S. **ܕܐܬܬܝܬܐ** to take by force, shake the head, fall as leaves. So O.S. **ܕܐܬܬܝܬܐ**, **ܕܐܬܬܝܬܐ**.

ܕܐܬܬܝܬܐ K. to snatch, gnaw = **ܕܐܬܬܝܬܐ**, N.S., O.S.

ܕܐܬܬܝܬܐ to educate, punish, Arab.; O.S. has **ܕܐܬܬܝܬܐ** to be a young man, grow up, § 37.

ܕܐܬܬܝܬܐ Al. to think = N.S. **ܕܐܬܬܝܬܐ**. The N.S. **ܕܐܬܬܝܬܐ** K. Al. to stop, hinder, is O.S. **ܕܐܬܬܝܬܐ** to constrain.

ܕܐܬܬܝܬܐ to search, Arab., = N.S. **ܕܐܬܬܝܬܐ** Al. id. So **ܕܐܬܬܝܬܐ**, **ܕܐܬܬܝܬܐ**.

ܕܐܬܬܝܬܐ or **ܕܐܬܬܝܬܐ** U. to pant; perh. **ܕܐܬܬܝܬܐ** Heb. to compress.

ܕܐܬܬܝܬܐ K. to be boiled to rags, be angry. O.S. **ܕܐܬܬܝܬܐ** to boil (often metaphorically, with love, anger, etc.).

ܕܐܬܬܝܬܐ to tear, for **ܕܐܬܬܝܬܐ**, from N.S. **ܕܐܬܬܝܬܐ** to snatch.

(15) Many verbs are onomatopoetic: as—

ܕܐܬܬܝܬܐ O.S. to bubble.

ܕܐܬܬܝܬܐ or **ܕܐܬܬܝܬܐ** to crawl.

ܕܐܬܬܝܬܐ to hum, moan.

ܕܐܬܬܝܬܐ to growl, roar, thunder, and in K. to coo, see **ܕܐܬܬܝܬܐ**.

ܕܐܬܬܝܬܐ to rattle, creak; in K. to crackle, growl.

ܕܐܬܬܝܬܐ to trot, cf. N.S. **ܕܐܬܬܝܬܐ** trotting.

ܕܐܬܬܝܬܐ or **ܕܐܬܬܝܬܐ** K. to stutter; the latter in U. to bleed (2).

ܕܐܬܬܝܬܐ to buzz.

ܕܐܬܬܝܬܐ to wail, cf. O.S. **ܕܐܬܬܝܬܐ** a howling.

ܕܐܬܬܝܬܐ to whiz as an arrow, rattle.

مَوْمَوْم to *squeak* as a mouse.

مَوْوَوْو to *whine*.

مَوْوَمَوْو to *whine*.

مَوْوَمَوْو to *whirr*.

مَوْوَمَوْو to *whip, beat*, in U. to *swell*.

مَوْوَمَوْو to *breathe hard*. So N.S. مَوْوَمَوْو one who *breathes hard*.

مَوْوَمَوْو to *snore, gargle, purl, flow* as tears, Arab.

مَوْوَمَوْو to *twang, buzz, hum, croon*.

مَوْوَمَوْو to *chirp, squeak*.

مَوْوَمَوْو to *tick, click, creak*.

مَوْوَمَوْو to *call* as a goat to its kids. See (2) above.

مَوْوَمَوْو to *tingle*.

مَوْوَمَوْو K. to *squeak* as a mouse.

مَوْوَمَوْو to *hiss, breathe hard*, rare in U.

مَوْوَمَوْو or مَوْوَمَوْو to *chirp*. See also (2).

مَوْوَمَوْو to *knock stones together, crackle*, K., *chatter (teeth)* U., *flicker*, Al., to *quack, quarrel, talk idly*.

مَوْوَمَوْو to *tickle*.

مَوْوَمَوْو to *giggle, to purl*. See also (2).

مَوْوَمَوْو to *chirp, cry out, creak, scream*; also to *clean cotton*, cf.

N.S. مَوْوَمَوْو f. *cotton cleaner*.

مَوْوَمَوْو (so O.S. مَوْوَمَوْو Gen. xv. 11) to *cry 'kish'* (to scare away birds or set dogs on to fight).

مَوْوَمَوْو to *munch, mumble*, cf. N.S. مَوْوَمَوْو m. a *mumbler*.

ܡܚܝܝܬܐ *to hiss, scream.*

ܡܚܝܬܐ or **ܡܚܝܬܐ** *to bleat, moo.*

ܡܚܝܬܐ U. or **ܡܚܝܬܐ** or **ܡܚܝܬܐ** or **ܡܚܝܬܐ** *to whisper* ;
cf. **ܚܝܬܐ** *whispering.* See also (2).

ܡܚܝܬܐ *to hiss U., snore U., whistle K.*

ܡܚܝܬܐ (pron. thin) *to spin a top, brandish, bleat* ; (pron. full)
to snort.

ܡܚܝܬܐ *to cackle* ; and in U. *to shake in singing.*

ܡܚܝܬܐ *to thunder*, and **ܡܚܝܬܐ** K. *to rumble, crash* (the
latter in U. *to be downhearted*), cf. **ܡܚܝܬܐ**.

ܡܚܝܬܐ *to caw, croak, bubble as a water pipe* ; in K. *to crack, quarrel.*

ܡܚܝܬܐ *to pelt as rain* ; in U. *to bubble.* Cf. **ܡܚܝܬܐ** *raining heavily.*

ܡܚܝܬܐ *to speak through the nose* ; cf. **ܡܚܝܬܐ** *speaking nasally.*

ܡܚܝܬܐ *to spit, as rain.*

ܡܚܝܬܐ *to stamp, patter, beat.*

ܡܚܝܬܐ (pron. thin) *to tick, click.* See (4) b.

ܡܚܝܬܐ *to be hoarse.* See (14).

(16) Some verbs are taken direct from foreign languages or from some other N.S. word of foreign origin, and cannot be classified as above, as :—

ܡܚܝܬܐ *to be shy*, N.S. **ܚܝܬܐ** *denial* (Turk.).

ܡܚܝܬܐ K. *to be dazzled*, N.S. **ܚܝܬܐ** m. *spark.* (Also **ܡܚܝܬܐ** *to be dazzled, to break as clouds.*)

مَجْنُونٌ *to crown*, N.S. **جَنْدٌ** m. *a crown*.

مَجْمَدٌ *to be bold, not to stand on ceremony*, N.S. **جَمٌّ** *familiar, friendly*.

مَجْنُونٌ *to be double-minded*, in U.; hence metaph. *to be much patched*, Pers.

مَجْمَدٌ *to peck*, N.S. **دِمْدِمَةٌ** m. *a beak*.

مَجْمَدٌ *to apply medicines, to poison*, N.S. **دُمْدُمٌ** m. *medicine*, Pers. (also borrowed in O.S.).

مَجْمَدٌ *to speak*, rare in K., N.S. **هَمْزٌ** f. *word* [Kurd. *ham* (together), *zeman* (tongue), Nöld. App. I.].

مَجْمَدٌ K. *to trouble*, N.S. **هَمْزٌ** f. *trouble*, Turk.

مَجْمَدٌ *to be sulky, swagger*, Arab. **زَنْفَلٌ**. Hence also perh. **مَجْمَدٌ** *to boast*.

مَجْمَدٌ *to arm*, Kurd., cf. N.S. **جَنْدٌ** m. *armour*.

مَجْمَدٌ, also **مَجْمَدٌ** *to beat, birch, have weals*, N.S. **جَلْدَةٌ** f. *a weal*.

مَجْمَدٌ *to have a bad smell*, N.S. **دَمْدَمَةٌ** f. *stench*. So perhaps **مَجْمَدٌ** *to soil*, otherwise **مَجْمَدٌ** and **مَجْمَدٌ**.

مَجْمَدٌ U. *to be curved, bent*, N.S. **جَنْدٌ** m. *fork, fish-hook*, Turk.

مَجْمَدٌ *to tear with the claws*, N.S. **جَنْدٌ** m. *rag*, Kurd. Hence also perh. **مَجْمَدٌ**, and **مَجْمَدٌ** *to tear*. See also (12).

مَجْمَدٌ *to swing*, N.S. **جَنْدٌ** f. *a swing*.

مَجْمَدٌ U. *to veil*, N.S. **جَنْدٌ** m. *a veil*, Kurd. [or **جَنْدٌ**].

مَجْمَدٌ *to rake* (no Mim prefixed), N.S. **جَنْدٌ** m. *a rake*.

ܡܚܝܠܐ *to reconcile, be reconciled*, N.S. **ܡܚܝܠܐ** and **ܡܚܝܠܐ** *reconciled*.

ܡܚܝܠܐ *to descend from father to son*, N.S. **ܡܚܝܠܐ** m. *a descendant*.

ܡܚܝܠܐ *to stun*, N.S. **ܡܚܝܠܐ** and **ܡܚܝܠܐ** *stunned*, Turk.

ܡܚܝܠܐ K. *to fast*, Kurd.

ܡܚܝܠܐ (hard Kap) *to stammer*, N.S. **ܡܚܝܠܐ** *stammering*, adj., Turk. Perhaps **ܡܚܝܠܐ** (hard Kap) *to shrink back, to slip from the hand*, is connected with it.

ܡܚܝܠܐ U., **ܡܚܝܠܐ** K. with Pthakha sound, *to dam*, N.S. **ܡܚܝܠܐ** f. *a dam*, Turk.

ܡܚܝܠܐ U., **ܡܚܝܠܐ** K., or by metath. **ܡܚܝܠܐ** K. *to wedge in*, N.S. **ܡܚܝܠܐ** m. *a wedge*.

ܡܚܝܠܐ *to make to stand up, to stand firm, to hang the head*, N.S. **ܡܚܝܠܐ** m. *a chair*, rare ; Turk.

ܡܚܝܠܐ (or **ܡܚܝܠܐ** U.) *to dare*, Kurd.

ܡܚܝܠܐ, no Mim prefixed, *to defile, to die a natural death as cattle*, N.S. **ܡܚܝܠܐ** *unclean*, Turk.

ܡܚܝܠܐ *to covet* (= **ܡܚܝܠܐ** Al.) Pers. Kurd. Arab.

ܡܚܝܠܐ K. Pthakha sound, *to acquaint, know*, N.S. **ܡܚܝܠܐ** K. *acquainted*, Kurd.

ܡܚܝܠܐ Tkh. *to be a sojourner*, N.S. **ܡܚܝܠܐ** m. *a sojourner*, Arab.

ܡܚܝܠܐ U. *to be lazy*, N.S. **ܡܚܝܠܐ** *lazy*, Turk.

ܡܚܝܠܐ *to interpret*, cf. N.S. **ܡܚܝܠܐ** m. *dragoman*, Arab.

(17) The following from O.S. and Chald. words or roots cannot be classified with the above list :

ܡܕܕܝܐ *to be cheap*, N.S. ܡܕܝܐ *cheap*, O.S. ܡܕܝܐ *cheapness of corn*.

ܡܕܕܝܐ O.S. *to be or make a widow or widower*.

ܡܕܕܝܐ *to coo, prattle, crow*, O.S. ܡܕܕܝܐ *prattling*.

ܡܕܕܝܐ (pron. ܡ = ܡ) Chald. ܡܕܕܝܐ *to roll*; also in K. *to tilt up*.

Cf. O.S. ܡܕܕܝܐ *ball*.

ܡܕܕܝܐ K. *to oppose* = O.S. ܡܕܕܝܐ, N.S. ܡܕܕܝܐ *against* (hybrid word ?), see § 69.

ܡܕܕܝܐ O.S. *to believe*, § 83 D. a.

ܡܕܕܝܐ *to disturb, annoy*, O.S. ܡܕܕܝܐ *to shorten*; cf. O.S. ܡܕܕܝܐ *disturbance*.

ܡܕܕܝܐ U. *to eat quickly*, possibly from ܡܕܕܝܐ *supper*, § 16, ii. g. See also (12).

ܡܕܕܝܐ O.S. *to murmur*.

ܡܕܕܝܐ O.S., no Mim prefixed, *to be poor, to impoverish*, cf.

ܡܕܕܝܐ O.S., N.S. *poor*. [Also caus. of ܡܕܕܝܐ, and = *to hush*.]

ܡܕܕܝܐ *to delay*, O.S. *to involve, twist*; cf. O.S., N.S. ܡܕܕܝܐ *delay*, § 76.

ܡܕܕܝܐ O.S. *to rinse*.

ܡܕܕܝܐ K. *to butt, to be old*; both perh. from ܡܕܕܝܐ *skull*, O.S., N.S.

ܡܕܕܝܐ *to have worms*, see § 47.

ܡܕܕܝܐ O.S. = ܡܕܕܝܐ (16).

ܡܕܕܝܐ O.S. *to supply*.

(18) The following are of uncertain derivation : ܡܕܕܝܐ *to hang*

(see 5); **ܡܕܝܝܕ** to torment, cf. **ܡܕܝܝܕܐ**, § 76; **ܡܕܝܝܕ** to die, of dogs and bad men; **ܡܕܝܝܕܐ** to hesitate; **ܡܕܝܝܕܐ** to neigh; **ܡܕܝܝܕܐ** (Sp. **ܡܕܝܝܐ**) to be muddy or broken; **ܡܕܝܝܕܐ** to be damp; **ܡܕܝܝܕܐ** to swagger, to raise the feathers, as a bird; **ܡܕܝܝܕܐ** to baste; **ܡܕܝܝܕܐ** to beat gently (see 16); **ܡܕܝܝܕܐ** K. or **ܡܕܝܝܕܐ** to sob, pant; **ܡܕܝܝܕܐ** to throw, expel; **ܡܕܝܝܕܐ** to hang, tr.; **ܡܕܝܝܕܐ** Al. to roar; **ܡܕܝܝܕܐ** to roar, as a fire; **ܡܕܝܝܕܐ** U. to deceive; **ܡܕܝܝܕܐ** to toss in bed, as a sick man; **ܡܕܝܝܕܐ** K. to graft, vaccinate; **ܡܕܝܝܕܐ** to hit out right and left, to lay waste; **ܡܕܝܝܕܐ** to smile, K., to be crisp, as snow, U.; **ܡܕܝܝܕܐ** K. to clatter; **ܡܕܝܝܕܐ** to be dirty or musty; **ܡܕܝܝܕܐ** to gather flowers; **ܡܕܝܝܕܐ** K. to roll; **ܡܕܝܝܕܐ** U. to sob; **ܡܕܝܝܕܐ** to whine; **ܡܕܝܝܕܐ** to tingle; **ܡܕܝܝܕܐ** to tack, sew loosely, to be pitted with smallpox.

(B) First Conjugation quadriliterals.

A few verbs of the first Conjugation are quadriliteral; in most cases **ܐ** or **ܐ** has been inserted owing to the second radical being weak. Such are **ܡܕܝܝܕܐ** to wish, **ܡܕܝܝܕܐ** to bleat, **ܡܕܝܝܕܐ** to be tired, **ܡܕܝܝܕܐ** to cement, **ܡܕܝܝܕܐ** to give, and the rest; see § 46. In the last case the **ܐ** is perhaps due to the frequency with which the preposition **ܐ** to, follows this verb.

(C) Quinqueliterals.

These are conjugated like the second conjugation quadriliterals. Such are **ܡܕܝܝܕܐ** K. or **ܡܕܝܝܕܐ** K. to be late, **ܡܕܝܝܕܐ** K. to oppose, **ܡܕܝܝܕܐ** U. to lessen (, like **ܡܕܝܝܕܐ** as in **ܡܕܝܝܕܐ**, little). For **ܡܕܝܝܕܐ**, **ܡܕܝܝܕܐ**, see § 30.

(D) *Triliterals.*

Some triliterals are formed by the omission or addition of a letter. Thus :

a. By omitting **ل** from quadriliterals ; as **مَكِّيَّ** U. *to be dizzy, to interrupt*, from **مَلِكِيَّ** K. (Kurdish) = **مَلِكِيَّ** ; **مَشِيَّ** U. *to believe* (**مَشِيَّ** Sal.), from **مَلِكِيَّ** K., O.S. [root **مَلِك**, the O.S. Aph. being irregularly **مَشِيَّ**. We have also in N.S. **مَشِيَّ** *to be peaceful or tame* K., *to entrust* Al.] ; **مَكِّيَّ** U. *to madden*, from **مَلِكِيَّ** K. [cf. O.S. and N.S. **مَلِكِيَّ** *a devil*] ; **مَشِيَّ** *to tame*, from **مَلِكِيَّ** *peace*, O.S., N.S. Cf. the noun **مَلِكِيَّ** U. *a chimney or vent*, also **مَلِكِيَّ** or **مَلِكِيَّ** U. K., lit. *a little eye*.

b. By adding **م**, as **مَلِكِيَّ** *to be numb*, perhaps for **مَلِكِيَّ**, from O.S. **مَلِكِيَّ** *to feel*, cf. **مَلِكِيَّ** U. or **مَلِكِيَّ** K. *to be numb*; and several in the second conjugation as **مَكِّيَّ** (above), **مَشِيَّ** U. *to air before the fire* = **مَلِكِيَّ** K., cf. N.S. **مَلِكِيَّ** *steam, vapour*; **مَشِيَّ** *to strengthen*, O.S. **مَلِكِيَّ**, cf. N.S. and O.S. **مَلِكِيَّ** *strength*; **مَشِيَّ** *to encourage* = O.S. **مَلِكِيَّ**, cf. N.S. and O.S. **مَلِكِيَّ** *heart*; **مَشِيَّ** *to stain, blot*, Chald. **مَلِكِيَّ**, cf. N.S. **مَلِكِيَّ** *a stain* (Turk.). For **مَلِكِيَّ** see above A (9).

c. From O.S. passives by taking in **ل** or **د** of the passive prefix. We thus perhaps have **مَلِكِيَّ** *to fear*, O.S. root **مَلِك** *to be moved or agitated* (so Al. **مَلِكِيَّ**); **مَلِكِيَّ** *to be numb*, qy. from **مَلِكِيَّ** formed from **مَلِكِيَّ** *a stone*; **مَلِكِيَّ** *to come to oneself* (after a faint), *to awake* = **مَلِكِيَّ**.

Hence also perhaps the reason why ܕ of ܕܝܕ is pronounced ܐ, the influence of O.S. ܕܝܕܐ being felt. [Nöld. § 96.]

d. Several causatives are trilateral, owing to one of the letters of the root being weak and having dropped out. See § 45 b, c.

VOWELS AND CONSONANTS.

§ 84. Rules for Aspiration in Syriac words. ܕܝܕܐ ܐܝܬܐ ܕܝܕܐ

These are taken from Bar Zu'bi's grammar; but those only are given which affect N.S. and they do not apply to foreign words.

1. At the beginning of a word the letters ܕܝܕܐ are hard.
2. Standing second after a vowelless letter, soft, as ܕܝܕܐ *marrying*. Except the first radical, in N.S., of 2. conj. verbs preceded by ܡܝܕܐ.
3. After a silent or fallen letter, hard, as ܡܝܕܐ (ܐ) *city*; ܝܕܐ (ܐ) *vine*, for ܝܕܐ O.S. ܝܕܐ; ܐܝܬܐ *thou*.
4. A final letter is soft, except as above and unless it follows a vowelless consonant. [Thus most words which transgress this rule are foreign. For numerous exceptions see § 95.]
5. *Nouns*. If the first has Pthakha, the second Khwaṣa, Rwaṣa or Zqapa, the second is hard, as ܕܝܕܐ *husbandman*, ܕܝܕܐ *ancient*. But if the second is vowelless, it is soft, as ܕܝܕܐ *husband*.
6. After Khwaṣa these letters are soft, as ܕܝܕܐ *creation*.
7. If the first radical has a vowel, and the second none, the third radical is hard; as ܕܝܕܐ m. *witness*. But there are many excep-

tions, both in O.S. and N.S., as ܕܫܬܬܐ m. *gold*, ܦܝܬܬܐ a *dish*, O.S. (πίναξ), ܡܠܬܐ m. *milk* U., *curdled milk* K. [In K. *sweet milk* is ܡܠܬܐ lit. *sweet*.]

8. After Rwaša a vowelless letter is soft, as ܡܠܬܐ *glory*. But if it has a vowel, it is hard; as ܡܠܬܐ *anthem*.

9. If all the letters have vowels, the third is soft, as ܡܠܬܐ m. *debtor*, ܡܠܬܐ m. *joining*, ܡܠܬܐ *active*, ܡܠܬܐ m. *sponsor* (in O.S. also a *neighbour*).

10. Verbal nouns of all sorts follow the verb in the matter of aspiration, as ܡܠܬܐ m. *writer*, ܡܠܬܐ m. *book*; ܡܠܬܐ *seller*, ܡܠܬܐ *buyer*. So in nouns from N.S. causatives, which differ from O.S. (§ 94), as ܡܠܬܐ (ܒ) *one who gives in marriage*. But in O.S. words like ܡܠܬܐ (ܐ) *writeable*, have the third radical hard. These are occasionally used in N.S. by the learned, § 81, 4.

11. Feminines in ܡܠܬܐ have ܐ hard in the case of agents of the form ܡܠܬܐ, and past participles like ܡܠܬܐ, the preceding vowelless letter remaining soft (ܐ).

12. But other nouns vary, as ܡܠܬܐ (ܐ) *garden*; but ܡܠܬܐ (ܐ) *a fort*.

13. Plurals in ܡܠܬܐ (K. Al.) have ܐ soft.

14. Nouns ending in ܡܠܬܐ have ܐ hard in O.S., but soft in N.S. (K. Al.). ܐ in the termination ܡܠܬܐ is soft.

15. *Verbs*. The second radical of the first conjugation is soft; of second conjugation trilaterals hard.

Quadrilaterals in O.S. have the second and fourth radicals soft, the third hard. For exceptions in N.S. to these rules see §§ 94, 95.

16. In the present participle the last radical is soft, as above, rule 4. In N.S. it remains soft throughout, in feminine and plural. In O.S. it is hardened. Thus:

كٲٲ m.	$\left\{ \begin{array}{ll} \text{O.S. } \text{كٲٲ} \text{ f.} & \text{كٲٲ} \text{ Pl.} \\ \text{N.S. } \text{كٲٲ} \text{ f.} & \text{كٲٲ} \text{ Pl.} \end{array} \right\}$	<i>to steal.</i>

§ 85. VOWELS AND CONSONANTS. RELATION OF VERNACULAR SYRIAC WORDS TO THOSE OF CLASSICAL SYRIAC, AND OF THE DIALECTS TO ONE ANOTHER.

VOWELS.

Words in N.S. which have a vowel less than in O.S.

كٲٲ m., O.S. كٲٲ a roof, (ك), but كٲٲ Ti. = كٲٲ (also 'دٲٲ') O.S. a lunatic.

كٲٲ U., also كٲٲ K., as O.S. m. *May*.

كٲٲ they = O.S. كٲٲ , كٲٲ . So several pronouns §§ 10—12.

كٲٲ m., O.S. 'كٲٲ, pillar, rarely with ك in N.S. = $\sigma\tau\tilde{\upsilon}\lambda\omicron\varsigma$.

كٲٲ f., O.S. 'كٲٲ omelette = $\sigma\phi\alpha\tilde{\iota}\rho\alpha$.

كٲٲ K., Al. = O.S. كٲٲ f. fever, = كٲٲ U.

كٲٲ , O.S. 'كٲٲ white.

كٲٲ K. = O.S. 'كٲٲ shadow (كٲٲ U. etc.).

كٲٲ , O.S. كٲٲ black.

كٲٲ also كٲٲ as O.S. *Lazarus*.

كٲٲ U. (Ti. 'كٲٲ) = O.S. كٲٲ to be proud.

كٲٲ m., O.S. كٲٲ an ostrich.

كٲٲ f., O.S. 'كٲٲ knife. So كٲٲ id.

كٲٲ , O.S. كٲٲ threshold, § 119.

حَدَّئ f., O.S. and Al. ح [m. in O.S.] *time*, (ح)

حَمْد m., O.S. حَمْد root.

حَدَّئ f. (ح like ا), O.S. ح plough, §§ 97, 104.

حَدَّ, O.S. حَدَّ, sign of past tense.

حَمْد m., O.S. حَمْد large basket.

حَمْد, O.S. حَمْد bed.

حَمْد, O.S. حَمْد a quarter of a garlic.

حَمْد m., O.S. حَمْد or حَمْد smoke.

حَمْد, O.S. حَمْد weight.

Note also حَمْد Al. *fountain* = حَمْد K., p. 232.

§ 86. Words in N.S. which have a vowel more than in O.S.

a. All which have 2 prosthetic in N.S., but not in O.S. See below, § 96.

b. Many feminines formed from masculines; a half vowel in O.S. corresponding to a whole vowel in N.S., as مَلِكَة queen, also more rarely مَلِكَة as in O.S., from مَلِك king; دَمْعَة tear, O.S. دَمْع (masc. sing. not used). Hence in reading O.S. the Syrians often convert a half vowel into a whole one and even accent it; they pronounce اِهْوَثْ he was made, as if اِهْوَثْ ithêwidh, with the accent on ا; so they read اِهْوَثْ have pity on us (usually written as one word in the service books), as if ا had Zqapa, ithrakhamâlen, with the accent on the penult.

c. In U. verbal nouns of second conjugation Pthakha trilaterals, all quadrilaterals (unless one letter is virtually silent as in مَدَّ to punish, pron. مَدَّ), and all second conjugation د verbs; as

ܡܠܝܕܝܬܐ U. *teacher* = ܡܠܝܕܝܬܐ K., O.S.; ܡܠܝܕܝܬܐ U. *one who prays* = ܡܠܝܕܝܬܐ K., O.S.

d. Plurals of nouns in ܡ in U., as ܡܠܝܕܝܬܐ U. *beams* = ܡܠܝܕܝܬܐ K., O.S.

e. ܡܠܝܕܝܬܐ, O.S. 'ܡ last. [Sal. 'ܡ, first Zlama.]

ܡܠܝܕܝܬܐ, O.S. 'ܡ *stack*, Chald. ܡܠܝܕܝܬܐ, p. 246.

ܡܠܝܕܝܬܐ, O.S. 'ܡ *coal*.

ܡܠܝܕܝܬܐ f., also as Eastern O.S. 'ܡ *Testament* (Old, New).

ܡܠܝܕܝܬܐ m., O.S. 'ܡ *blood*.

ܡܠܝܕܝܬܐ m., O.S. 'ܡ *paper* (also Arabic).

ܡܠܝܕܝܬܐ, O.S. ܡܠܝܕܝܬܐ *eleven*.

ܡܠܝܕܝܬܐ (in U. pron. 'ܡܝܬܐ), O.S. ܡܠܝܕܝܬܐ *serpent*, f. So ܡܠܝܕܝܬܐ (or ܡܠܝܕܝܬܐ) m. for ܡܠܝܕܝܬܐ (O.S. ܡܠܝܬܐ); pl. ܡܠܝܕܝܬܐ ('ܡܝܬܐ), O.S. ܡܠܝܬܐ.

ܡܠܝܕܝܬܐ, O.S. ܡܠܝܬܐ *sieve* (root ܡܠܝܬ).

ܡܠܝܕܝܬܐ m., O.S. 'ܡ *nose, promontory*.

ܡܠܝܕܝܬܐ, in O.S. and Al. also 'ܡ *the left*.

ܡܠܝܕܝܬܐ Al. = 'ܡ U. K., O.S. *Friday*.

ܡܠܝܕܝܬܐ K. *ten* (f.), O.S. ܡܠܝܬܐ.

ܡܠܝܬܐ or ܡܠܝܬܐ, O.S. ܡܠܝܬܐ [f. ܡܠܝܬܐ, O.S. 'ܡ] *so and so*.

ܡܠܝܬܐ Al. = ܡܠܝܬܐ U. = O.S. ܡܠܝܬܐ *stature*.

ܡܠܝܬܐ m., O.S. 'ܡ *name*.

ܡܠܝܬܐ m., O.S. 'ܡ *skirt of a garment, front flap of a coat tail*.

Also ܡܠܝܬܐ N.S.

ܐܠܝܬܐ U. = O.S., K. ܐܠܝܬܐ worm, § 88 g.

ܐܠܝܬܐ K. ܐܠܝܬܐ Q. *three*, f., O.S. ܐܠܝܬܐ.

ܐܠܝܬܐ K. *yesterday*, O.S. ܐܠܝܬܐ (also O.S. ܐܠܝܬܐ).

§ 87. *Pthakha and Zqapa.* There is a very common tendency in N.S., especially in Urmi, to turn Pthakha into Zqapa. This is perhaps partly for compensation¹ and is due to the dislike of the Syrians to the doubling of a consonant, unless it is written double, when they pronounce both consonants distinctly, see § 4 (7).

a. Before ܐ where the Western Syrians write Pthakha, the Eastern Syrians write Zqapa (§ 7). In N.S. (esp. U.) there are a few exceptions, like ܡܠܝܬܐ to *answer* (in K. ܡܠܝܬܐ).

b. In accordance with the rule in § 6 (1) all Pthakhas before a silent letter and ܐ are pronounced Zqapa, except in a few verbs, as ܡܠܝܬܐ to *oppress, strike*, ܡܠܝܬܐ Ti. Al. to *vomit*, (lit. to *overturn*), ܡܠܝܬܐ U. (= ܡܠܝܬܐ K.) to *put milk or butter in food during a fast*, ܡܠܝܬܐ K. to *dam*, ܡܠܝܬܐ K. to *acquaint, know*; in some compounds of ܡܠܝܬܐ, § 28 (9), but ܡܠܝܬܐ itself is pronounced usually with Zqapa (see § 91); and in the numerals 13 to 19 in K., § 26.

c. Many second conjugation trilateral verbs have Zqapa for Pthakha on the first radical, perhaps to compensate for not doubling the second radical. A few differ according to district:—

ܡܠܝܬܐ U. ܡܠܝܬܐ K. to *answer*.

ܡܠܝܬܐ U. ܡܠܝܬܐ K. to *assemble*, tr.

ܡܠܝܬܐ U. ܡܠܝܬܐ K. to *join*, tr.

ܡܠܝܬܐ U. to *be cold* (of persons), ܡܠܝܬܐ Al. to *spoil* tr., p. 120.

¹ So in Al., in cases where ܠ is omitted, short *i* sound often becomes *é*; ܡܠܝܬܐ

I said is *méri* or *mīri*; ܡܠܝܬܐ he *remembers me* is *takhéri*.

ܡܬܬܝܕ U. ܡܬܬܝܕ K. *to sink*, tr.

ܡܬܬܝܕ U. *to annoy*, ܡܬܬܝܕ K. *to be tired of*.

ܡܬܬܝܕ U. ܡܬܬܝܕ K. ܡܬܬܝܕ Al. *to divide*.

ܡܬܬܝܕ U. ܡܬܬܝܕ K. *to refine metals*.

ܡܬܬܝܕ U. ܡܬܬܝܕ K. *to promise*.

ܡܬܬܝܕ U. ܡܬܬܝܕ K. *to happen*.

ܡܬܬܝܕ U. ܡܬܬܝܕ K. *to throw*.

ܡܬܬܝܕ or ܡܬܬܝܕ *to partake*.

ܡܬܬܝܕ U. ܡܬܬܝܕ K. *to repent*, also ܡܬܬܝܕ K. Al. ܡܬܬܝܕ Al.

Traditionally the O.S. ܡܬܬܝܕ *he will bless*, is read as if with Zqapa, and so all Pa'els with ܕ.

d. For those causatives of verbs ܡܬܬܝܕ, ܡܬܬܝܕ, ܡܬܬܝܕ, ܡܬܬܝܕ which vary between Pthakha and Zqapa, see § 45 b, c.

e. Several first conjugation verbs in U. Ash. have Pthakha on the first radical¹. These in K. as in O.S. have Zqapa; see § 46.

f. Many words which etymologically, or on the analogy of O.S. would have Pthakha, are in many districts, especially in Urmi, pronounced with Zqapa. In other districts, especially in K. Al., they vary between Zqapa and Pthakha. It seems better to write these with Pthakha on the O.S. analogy or according to the etymology. Such are the feminines of the form ܡܬܬܝܕ *queen*, from ܡܬܬܝܕ, § 86 b.

g. So also words of the form ܡܬܬܝܕ § 77 (2), p. 231.

h. And those of the form ܡܬܬܝܕ § 77 (3), p. 233.

i. And those of the form ܡܬܬܝܕ § 81 (5), p. 244.

¹ ܡܬܬܝܕ *I know*, in Al. is *yādin* or *yēdin*; ܡܬܬܝܕ is *kidin* or *kēdin*.

j. In Tì. Al. MB. the names of the first four days of the week are pronounced with a Zqapa on **α**, as **ᲕᲗᲗᲗᲗᲗ** = O.S. **ᲕᲗᲗᲗᲗᲗ** *Sunday*, p. 287. [But in Al. also with second Zlana, as *tloshéba*.]

k. Also the following sometimes have Zqapa, esp. in U.

ᲕᲗᲗᲗᲗ m. *bishop*, Arab.; lit. *our father*, cf. O.S. **ᲕᲗᲗᲗᲗ**.

ᲕᲗᲗᲗᲗ m. = O.S. **ᲕᲗᲗᲗᲗ** *brother*, § 79.

ᲕᲗᲗᲗᲗ as, O.S.; usually pron. *ákh* (p. 169). So **ᲕᲗᲗᲗᲗ**.

ᲕᲗᲗᲗᲗᲗ etc., § 16 (2) b.

ᲕᲗᲗᲗᲗ Tkh. = **ᲕᲗᲗᲗᲗ** U. m. *labour, trouble*.

ᲕᲗᲗᲗᲗ (p. 160) in Al. has Pthakha, but **ᲕᲗᲗᲗᲗ** always Zqapa.

ᲕᲗᲗᲗᲗ U. = **ᲕᲗᲗᲗᲗ** K. m. *reward, pay* (= **ᲕᲗᲗᲗᲗ** Al.).

ᲕᲗᲗᲗᲗ O.S. = **ᲕᲗᲗᲗᲗ** Ti. = **ᲕᲗᲗᲗᲗ** U. Ti. *bell*, m., p. 288.

ᲕᲗᲗᲗᲗᲗ *joy*, O.S.

ᲕᲗᲗᲗᲗ Al. also **ᲕᲗᲗᲗᲗ** but, p. 188.

ᲕᲗᲗᲗᲗᲗ *angel*, m. O.S. (both with Zqapa sound).

ᲕᲗᲗᲗᲗᲗ m. (O.S. **ᲕᲗᲗᲗᲗᲗᲗ**) *tabernacle, goats' hair tent*.

ᲕᲗᲗᲗᲗᲗ U. or **ᲕᲗᲗᲗᲗᲗᲗ** K., O.S. (for **ᲕᲗᲗᲗᲗᲗ**) *balance*.

ᲕᲗᲗᲗᲗᲗ (**ᲕᲗᲗᲗᲗᲗ** Ti.) m. *poison* (= **ᲕᲗᲗᲗᲗᲗ** Tkh.). In O.S. *medicine*.

ᲕᲗᲗᲗᲗᲗ O.S. = **ᲕᲗᲗᲗᲗᲗ** Ti. = **ᲕᲗᲗᲗᲗᲗ** U. *a male lamb*.

ᲕᲗᲗᲗᲗᲗ, O.S. **ᲕᲗᲗᲗᲗᲗ** *priest* [for **ᲕᲗᲗᲗᲗᲗᲗ**, p. 246].

ᲕᲗᲗᲗᲗᲗ *Raca* O.S.

l. Some words with Pthakha in O.S. have Zqapa almost if not quite universally in N.S. and are therefore so written.

ᲕᲗᲗᲗᲗᲗ *vinegar*, m., O.S. **ᲕᲗᲗᲗᲗᲗ**.

ᲕᲗᲗᲗᲗᲗᲗ f. U. = **ᲕᲗᲗᲗᲗᲗᲗᲗ** f. Ti. = **ᲕᲗᲗᲗᲗᲗᲗᲗ** O.S. m. *a needle*.

ܡܫܬܝ m. *back, girdle, loins*, O.S. 'ܡ, for ܡܫܬܝܝ.

ܡܬܠܐ f. *metal bowl*, O.S. 'ܡܬ; usually in N.S. 'ܡ.

ܡܠܝܬ m. *boy*, O.S. ܡܠܝܬ.

ܡܠܐ f. *sea*, O.S. ܡܠܐ m., Heb. ים, Chald. ܡܠܐ.

ܡܠܐ who = O.S. ܡܠܐ (ܡܠܐ). The Azerbaijan Jews have Pthakha here.

ܡܠܐ m. *basket*, O.S. 'ܡܠ.

ܡܠܐ very, so Az. (in K. Al. ܡܠܐ is used as an adjective = *great*).

ܡܠܐ m. *teacher*, § 20 (14), O.S. 'ܡܠ.

ܡܠܐ (in Ti. Pthakha) *there* = O.S. ܡܠܐ, p. 167.

m. Zqapa is pronounced Pthakha in ܡܠܐܝܬܐ he killed me (f.), and so the other persons, § 50.

§ 88. Zlama for Pthakha or Zqapa.

There is a great tendency to use Zlama in N.S. for O.S. Pthakha or more rarely for Zqapa. This is especially the case in Salamas, Qudshanis, etc. Also in foreign words Zlama in one district corresponds to Pthakha or Zqapa in another. We thus have:—

a. The present, the imperative etc. in second conjugation verbs in Sal. Q. etc. See §§ 35 sqq. and 91.

b. Also in the same districts many words of the form ܡܠܐܝܬܐ *deacon* (pronounced ܡܠܐܝܬܐ), etc., § 77 and see below § 91.

c. Universally in verbs etc. where under the influence of the letters ܡܠܐ O.S. writes Pthakha, N.S. writes Zlama; as ܡܠܐ N.S. = ܡܠܐ O.S. *he dwells*.

d. So the 2nd pers. singular masculine of the first present of verbs, and of the preterite where the object is expressed synthetically

(§ 50), as **ṣḥḥḥ** N.S. = **ṣḥḥḥ** (ṣḥḥḥ) O.S. *thou killest*,
ṣḥḥḥ N.S. = **ṣḥḥḥ** (ṣḥḥḥ) O.S. *he killed thee*
 (m.), and so if the subject is of the first person sing. masc.

e. The first five days of the week in most districts, § 28 (5) and p. 285; as **ṣḥḥḥ** m. = **ṣḥḥḥ** O.S. *Sunday*.

f. The past participle of verbs **ṣḥ**, first conjugation, as **ṣḥḥ** for **ṣḥḥ** O.S. *revealed*.

g. Also the following:—

ṣḥḥ (égar) Al. = 'ṣḥ *if*, p. 185.

ṣḥḥ m., O.S. 'ṣḥ or 'ṣḥ *moth, book-worm*, § 89.

ṣḥḥ, or **ṣḥḥ** Al. = **ṣḥḥ** O.S. *below*.

ṣḥḥ K. = **ṣḥḥ** O.S. *four*, f.

ṣḥḥ U. m. or 'ṣḥ U. K., O.S. *guest*.

ṣḥḥ U. f. or 'ṣḥ K. *mill*, § 96.

ṣḥḥ, O.S. 'ṣḥḥ *widow*.

ṣḥḥ Tkh., ṣḥ Ti. = **ṣḥḥ** O.S. *seven*, f. (ṣḥ), p. 64.

ṣḥḥ Al., 'ṣḥ U. K. *light*, m. But in K. they generally say **ṣḥḥ**.

ṣḥḥ Ti. Sh., ṣḥḥ U., ṣḥḥ Tkh. or ṣḥḥ MB. *stove*, f.,

[usually **ṣḥḥ** (ṣḥ) in K.].

ṣḥḥ, **ṣḥḥ**, cf. § 67.

ṣḥḥ (bésa) Al., 'ṣḥ U. K. *enough*.

ṣḥḥ, O.S. 'ṣḥ *herd*, m.

ṣḥḥ, also 'ṣḥ as O.S. *son of man*.

ṣḥḥ or 'ṣḥ as O.S. *lightning*.

ṣḥḥ U. Q. Sal. m. (ṣḥ), or **ṣḥḥ**

K. f. = O.S. **ṣḥḥ** (for **ṣḥḥ**) *side*, p. 225.

ṣḥḥ U. *beggar* = 'ṣḥḥ O.S. (*collector*), p. 235.

ṣḥḥ Ash., 'ṣḥ Z. = 'ṣḥ U. K., O.S. *man* (in U. *husband*). So in U. **ṣḥḥḥ** *husbands*, p. 50.

ṣḥḥ = O.S. 'ṣḥ *kid*, m.

ṣḥḥ Tkh. = 'ṣḥ Al. *labour, trouble*.

ṣḥḥ = 'ṣḥ O.S., Al. *thief*, m.

ṣḥḥ Tkh. = 'ṣḥ Ti., O.S. *garden*.

ܐܠܕܒܢ U. = O.S. ܐܠܕܒܢ *leprosy*, f.
 ܐܠܕܒܢ (*gerek*) Al. = ܐܠܕܒܢ U. *must*.
 ܐܠܕܒܢ *bridge*, see p. 42.
 ܐܠܕܒܢ Al. (second Zlama) = ܐܠܕܒܢ O.S.,
 U. *gold*, m.
 ܐܠܕܒܢ = ܐܠܕܒܢ U. *rain-watered land*.
 ܐܠܕܒܢ Sal. = ܐܠܕܒܢ U. *debt*, Pers. m.
 ܐܠܕܒܢ Tkh. *resin, sweat*, p. 42.
 ܐܠܕܒܢ = O.S. ܐܠܕܒܢ *side*, f.
 ܐܠܕܒܢ = O.S. and Al. ܐܠܕܒܢ *beard*, m.
 ܐܠܕܒܢ U. K. = ܐܠܕܒܢ Al. Z. *plain*.
 ܐܠܕܒܢ K. = ܐܠܕܒܢ O.S. *now*.
 ܐܠܕܒܢ (U. first, Ti. second Zlama)
 = O.S. ܐܠܕܒܢ *bell*, m. Also ܐܠܕܒܢ Ti.
 (ܐܠܕܒܢ : cf. ܐܠܕܒܢ N.S. *cliff*, m.).
 ܐܠܕܒܢ = O.S. ܐܠܕܒܢ *reed*, m.
 ܐܠܕܒܢ K. Al. = ܐܠܕܒܢ O.S., U. *com-*
 panion, m.
 ܐܠܕܒܢ Sal. = ܐܠܕܒܢ U. K., O.S. *strength*,
 host, m.
 ܐܠܕܒܢ Sal. = ܐܠܕܒܢ U. *a present*,
 (ܐܠܕܒܢ Tkh., eighth pl.).
 ܐܠܕܒܢ Sal., U., sometimes K. = ܐܠܕܒܢ
 K., O.S. *suffering*, m.
 ܐܠܕܒܢ = O.S. ܐܠܕܒܢ *bridegroom*, m.

ܐܠܕܒܢ rare = O.S. ܐܠܕܒܢ *unclean*
 (usually ܐܠܕܒܢ).
 ܐܠܕܒܢ = O.S. ܐܠܕܒܢ, § 112, m.
 ܐܠܕܒܢ U. K. = ܐܠܕܒܢ Ti. = ܐܠܕܒܢ Az. = O.S.
 ܐܠܕܒܢ *tooth*, m. So ܐܠܕܒܢ U. K. =
 ܐܠܕܒܢ Ti. *a tooth of a cogwheel*.
 ܐܠܕܒܢ = O.S. ܐܠܕܒܢ *famine, hunger*, m.
 ܐܠܕܒܢ *furrow*, O.S. ܐܠܕܒܢ, p. 206.
 ܐܠܕܒܢ, see § 121.
 ܐܠܕܒܢ MB. = ܐܠܕܒܢ O.S., U. K. *bread*,
 m.
 ܐܠܕܒܢ Sal. (first Zlama) = ܐܠܕܒܢ U. K.
 f. § 18 (2).
 ܐܠܕܒܢ (i.e. ܐܠܕܒܢ) U. K. = ܐܠܕܒܢ O.S.,
 Al. Z. *water*.
 ܐܠܕܒܢ Sal. = ܐܠܕܒܢ U. K. *who*, § 13.
 ܐܠܕܒܢ *maxim*, from ܐܠܕܒܢ O.S.
 and N.S. *parable*.
 ܐܠܕܒܢ (Sal. first, Z. second Zlama)
 = ܐܠܕܒܢ U., O.S. *river*, m.
 ܐܠܕܒܢ U. = ܐܠܕܒܢ K., O.S. *naphtha*,
 paraffin, m.
 ܐܠܕܒܢ Tkh. Ash. = ܐܠܕܒܢ U. Ti., O.S.
 moon, m.
 ܐܠܕܒܢ and ܐܠܕܒܢ Al. *Syriac*.
 ܐܠܕܒܢ = ܐܠܕܒܢ O.S. *swimming*.
 ܐܠܕܒܢ Q. = ܐܠܕܒܢ U. K., O.S., p. 285.

ᲙᲗᲐ = O.S. 'Კ winter, m.

ᲙᲗᲑ = O.S. 'Კ thigh, f.

ᲙᲗᲑ K. = 'Კ U., O.S. signet.

ᲙᲗᲑ or ᲙᲗᲑ U. a barren woman = ᲙᲗᲑ K. Sal. The O.S. has ᲙᲗᲑ m. ᲙᲗᲑ f.

ᲙᲗᲑ, ᲙᲗᲑ etc., see p. 64.

ᲙᲗᲑ = O.S. 'Კ potsherd, m. Also ᲙᲗᲑ § 77 (3).

ᲙᲗᲑ Al. = 'Კ Tkh. (U. ᲙᲗᲑ) wave.

ᲙᲗᲑ, O.S. also 'Კ blossom, m.

ᲙᲗᲑ Ti. = 'Კ Sh., ᲙᲗᲑ U. Tkh. hoopoe (otherwise ᲙᲗᲑ Tkh. m. ᲙᲗᲑ Ti., ᲙᲗᲑ Ti., ᲙᲗᲑ U. K. m.).

ᲙᲗᲑ or ᲙᲗᲑ = O.S. ᲙᲗᲑ crack, also in N.S. blossom, m.

ᲙᲗᲑ U. = 'Კ O.S. = 'Კ K. lamb, m.

ᲙᲗᲑ U. = 'Კ K., O.S. Paradise, f.

ᲙᲗᲑ = O.S. 'Კ iron, m., p. 293.

ᲙᲗᲑ U. f. = ᲙᲗᲑ Al. opportunity. (In K. ᲙᲗᲑ.)

ᲙᲗᲑ m. = O.S. ᲙᲗᲑ or

ᲙᲗᲑ crumb, cf. ᲙᲗᲑ

S. GR.

§ 83 (14) and ᲙᲗᲑ m. § 18 (5).

Also ᲙᲗᲑ.

ᲙᲗᲑ Sal. = 'Კ U. soap, m.

ᲙᲗᲑ = O.S. 'Კ fine weather.

ᲙᲗᲑ or ᲙᲗᲑ (also ᲙᲗᲑ) Al. Kurdish.

ᲙᲗᲑ = O.S. 'Კ partridge.

ᲙᲗᲑ = O.S. 'Კ basket. So N.S. ᲙᲗᲑ a smaller basket.

ᲙᲗᲑ, rarely as O.S. ᲙᲗᲑ skull.

ᲙᲗᲑ Q. Sal. = 'Კ U. K. many, very, (O.S. ᲙᲗᲑ great), § 25 (7).

ᲙᲗᲑ going, § 46, = O.S. 'Კ an insect, or creeping.

ᲙᲗᲑ = O.S. ᲙᲗᲑ or ᲙᲗᲑ chain.

ᲙᲗᲑ (Კ U., ᲙᲗᲑ Al.) = O.S. 'Კ year.

ᲙᲗᲑ (Კ) Al. or 'Კ as O.S. hour.

ᲙᲗᲑ U. = O.S., K. ᲙᲗᲑ worm, f. (Also N.S. ᲙᲗᲑ or ᲙᲗᲑ, ᲙᲗᲑ Tkh.)

ᲙᲗᲑ or ᲙᲗᲑ Ti. = O.S. ᲙᲗᲑ eighteen.

ᲙᲗᲑ part of U., elsewhere 'Კ as O.S. July, m.

ᲙᲗᲑ see § 121 and p. 64.

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h. On the other hand we have N.S. Pthakha or Zqapa for O.S. Zlama in the following:—

ܒܢܬܐ, also as O.S. ܒܢܬܐ scabbard, f.

ܡܕܢܐ, in O.S. also ܡܕܢܐ entrail, m.

ܚܕܕܐ U., also ܚܕܐ as O.S. = ܚܕܐ

K. (ܕ) = ܚܕܐ (ܕ) Diz *sheep*
(rarely singular, m.).

ܦܪܚܐ in O.S. also ܦܪܐ mushroom.

ܦܠܐ = O.S. and Al. ܦܠܐ half, m.

ܦܠܐ U. Ti. = ܦܠܐ Tkh. (cf. O.S.

ܦܠܐ pl.) *almond*, m. [unless
it should be ܦܠܐ = O.S. ܦܠܐ].

So also N.S. and Az. ܐܢܐ I = O.S. ܐܢܐ.

i. We have Zlama for Pthakha as an euphonic vowel in forms like ܡܚܕܐ U. Ti. = ܡܚܕܐ Tkh. = ܡܚܕܐ O.S. Also in Al. before a vowelless consonant with ܐ, ܐ, ܐ, and ܡܐ (ܡܐ). In U. these in speaking take, when necessary, a half Zlama; in O.S. Pthakha. But in forms like ܚܕܐ, ܚܕܐ a whole Zlama in N.S.

§ 89. (1) *Rwaša in N.S., not in O.S.*

a. The past participles of all second conjugation verbs, and hence the preterites, ܚܕܐ N.S. = ܚܕܐ O.S.

b. Also the following:—

ܚܐܠܐ, O.S. ܚܐܠܐ camel, m.

ܚܐܠܐ, O.S. ܚܐܠܐ round.

ܚܐܠܐ Sal. Sp. = ܚܐܠܐ U. K., O.S.
dream, m.

ܚܐܠܐ Al. = O.S., U. ܚܐܠܐ dark-
ness, m.

ܚܐܠܐ = O.S. ܚܐܠܐ pig, m.

ܚܐܠܐ = O.S. ܚܐܠܐ dew, m.

ܚܐܠܐ = O.S. ܚܐܠܐ rhubarb.

ܚܐܠܐ = O.S. ܚܐܠܐ reverend.

ܚܐܠܐ Al. = ܚܐܠܐ O.S., U. K. *hole*,
m., p. 304.

ܚܐܠܐ or as O.S. ܚܐܠܐ fog, m.,
§ 76.

ܚܐܠܐ or as O.S. ܚܐܠܐ earth, m.

ܚܐܠܐ Diz, *sheep*, § 88, *h.*

ܚܐܠܐ Al. = ܚܐܠܐ U. Tkh. f. =

ܚܐܠܐ O.S. *finger*, § 95, *g.*

𐤀𐤌𐤍 U. K. = 𐤀𐤌𐤍 Al. =

𐤀𐤌𐤍 O.S. *stature*.

𐤀𐤌𐤍𐤀𐤌𐤍 *elbow* (also of a stove)

= O.S. 𐤀𐤌𐤍𐤀𐤌𐤍 *heel, ankle*.

𐤀𐤌𐤍 = O.S. '𐤀𐤌 or 𐤀𐤌𐤍 *hill*.

𐤀𐤌𐤍𐤀𐤌𐤍 *shoulder, m.* The O.S.

𐤀𐤌𐤍𐤀𐤌𐤍 is a *winnowing shovel*

= N.S. 𐤀𐤌𐤍𐤀𐤌𐤍, which also is
an *oar* and a *shoulder blade*.

𐤀𐤌𐤍𐤀𐤌𐤍 = (?) O.S. and N.S. 𐤀𐤌𐤍𐤀𐤌𐤍
ears of corn.

𐤀𐤌𐤍𐤀𐤌𐤍 *true* = O.S. 𐤀𐤌𐤍𐤀𐤌𐤍 *up-*
right (whence 𐤀𐤌𐤍𐤀𐤌𐤍 N.S.

fat). Cf. O.S. 𐤀𐤌𐤍𐤀𐤌𐤍 *orthodox*.

Similarly we have 𐤀𐤌𐤍 U. = 𐤀𐤌𐤍 K., O.S. *an age, m.*; 𐤀𐤌𐤍 U.
Sal. Q. Gaw. Tkh. J. = '𐤀𐤌 Ti. Al., O.S. *day, m.* For 𐤀𐤌𐤍 see § 13.

(2) *Rwaša in O.S., not in N.S.*

𐤀𐤌𐤍, O.S. '𐤀𐤌, *examination, m.*

𐤀𐤌𐤍, O.S. '𐤀𐤌, *knee, f.*

𐤀𐤌𐤍, O.S. '𐤀𐤌, *laughter, m.*

𐤀𐤌𐤍, O.S. '𐤀𐤌, *millet*.

𐤀𐤌𐤍, O.S. '𐤀𐤌, *thread, weft, m.*

𐤀𐤌𐤍, O.S. '𐤀𐤌, *sweat, f.*, § 105.

𐤀𐤌𐤍, O.S. '𐤀𐤌, *mole*.

𐤀𐤌𐤍 *bad*, O.S. '𐤀𐤌 or '𐤀𐤌, *desolate*.

𐤀𐤌𐤍 with affixes, § 25 (5).

𐤀𐤌𐤍, O.S. '𐤀𐤌, *eye-paint*.

𐤀𐤌𐤍, O.S. '𐤀𐤌, *bridle, m.*

𐤀𐤌𐤍 = O.S. 𐤀𐤌𐤍 (O.S. pl.
𐤀𐤌𐤍), a *sieve*, p. 282.

𐤀𐤌𐤍, O.S. '𐤀𐤌, *work, m.*

𐤀𐤌𐤍 Ti. = 𐤀𐤌𐤍 U. Tkh., O.S.
mouth, edge (of a sword), *m.*

𐤀𐤌𐤍, O.S. '𐤀𐤌 (𐤀 like 𐤀
usually), *flea, m.*

𐤀𐤌𐤍, O.S. '𐤀𐤌, *far*, (𐤀𐤌𐤍 Al.).

𐤀𐤌𐤍, O.S. '𐤀𐤌, *sesame, f.*

Similarly we have 𐤀𐤌𐤍 (or '𐤀 Al.) often for 𐤀𐤌𐤍 [or 𐤀𐤌𐤍
O.S.] a *star, m.*; 𐤀𐤌 Ti. for 𐤀𐤌 O.S. *storeroom*; 𐤀𐤌 Ti. = '𐤀
U. *low*; 𐤀𐤌 or 𐤀𐤌 *m. error*; 𐤀𐤌 or 𐤀𐤌 (also

ܐܝܬܐ f.) *corner*; ܐܝܬܐ or ܐܝܬܐ *handful*. Also in Al. some feminines in ܐܝܬܐ, ܐܝܬܐ are often pronounced with *u*, as ܐܝܬܐ *tlubta*.

§ 90. *Rwaṣa* in part of the Urmi plain is generally followed by a Yudh sound in speaking. Thus ܐܝܬܐ *bazaar* (so O.S.) becomes ܐܝܬܐ or even ܐܝܬܐ sometimes. In Sal. Sp. etc. an aspirated ܐ often follows *Rwaṣa*; as ܐܝܬܐ for ܐܝܬܐ *money*. And also either ܐ or ܐ follow similar sounds, such as ܐܝܬܐ or ܐܝܬܐ. Thus ܐܝܬܐ *having sat* (f.), ܐܝܬܐ *I was worth*; and even in words like ܐܝܬܐ *stealing* (ܐܝܬܐ).

§ 91. In Gaw. J. and to a somewhat smaller extent in Q. Sal., Pthakha and Zqapa very often have the second long-Zlama sound; as ܐܝܬܐ *one*, pron. *khé*; ܐܝܬܐ *first*, pron. *qémāya*; ܐܝܬܐ *he heals*, pron. *bésim*, § 35; ܐܝܬܐ, (O.S. ܐܝܬܐ), *vinegar*, m., pron. *khéla*; ܐܝܬܐ *for*, in Sal. pron. *qé*; ܐܝܬܐ *soul*, f., pron. *géna*; ܐܝܬܐ *recess in a wall*, f., in Sal. pron. *kéwi*; ܐܝܬܐ *furnace*, m., *étuna*. So some Al. words, § 88.

§ 92. *Metathesis* is very common in N.S.

a. *Vowels*.

ܐܝܬܐ U. = ܐܝܬܐ K. = ܐܝܬܐ O.S. *widower*.

ܐܝܬܐ ܐܝܬܐ *echo*, f., and similar words, § 16, *e*, for ܐܝܬܐ.

ܐܝܬܐ, O.S. ܐܝܬܐ *daughter*.

ܐܝܬܐ, O.S. ܐܝܬܐ (ܐ) *vine*, f.

ܐܝܬܐ U. = O.S., K. ܐܝܬܐ *companion*, f., § 17.

ܐܝܬܐ U., ܐܝܬܐ (ܐ) K. = O.S. ܐܝܬܐ (ܐ) *new*, f. (root ܐܝܬܐ).

ܐܝܬܐ ('ܐ K.) = O.S. ܐܝܬܐ *account, reckoning*, m.

دَوَّجْدْ (p. 73) f. = O.S. دَوَّجْدْ m. *midday meal, noon*.

مَجَكْ K. = O.S. مَجَكْ or مَجَكْ *shield, f.*

صَدَّجْ, O.S. صَدَّجْ *barley, pl.* So صَدَّجْ = O.S. صَدَّجْ *barley-corn, cf. § 45, d, e.*

جَحْدَجْ = جَحْدَجْ O.S. *scorpion, f.*

فَزَوَكْ, (for فَزَوَكْ) = O.S. فَزَوَكْ *iron, m., § 88, g.*

جَسَدَنَّا or جَسَدَنَّا (O.S. جَسَدَنَّا) *blackbird, from كَسِبْ to be black.*

جَدَّجْ (جَدَّجْ) = O.S. جَدَّجْ *October, November, m., § 28 (12).*

b. Consonants.

Numerals like دَزْدَزْدَزْدَزْ K., دَزْدَزْدَزْدَزْ U., § 28 (1).

Most verbs ف and ف in forming the verbal noun, etc., § 38. So also in Sp. in the present of some verbs ف, as مَكَّجْ = مَكَّجْ *they are baptized, وَكَلَبْ = دَوَلَبْ they weave, and sometimes in Al.*

Also the following:—

مَجْ MB. or مَجْ U. or مَجْ as O.S. *to swear.*

مَجْ Z. Az. or مَجْ Ti. = مَجْ U., O.S. *a vessel, dish, m.*

مَجْ Al. (*anhé or anhi*; fem. only) = مَجْ *they, § 10.*

مَجْ MB. as O.S. or مَجْ U. K. or مَجْ U. *to bake.*

مَجْ or مَجْ *to be cold, p. 120.*

مَجْ or مَجْ (as O.S.) *to spit.*

مَجْ K. (as O.S.), مَجْ U., مَجْ Tkh. *to wish.* So Az. imperative مَجْ *wish.*

مَجْ for O.S. مَجْ *ice, m.*

مَجْ (rare) = مَجْ U., مَجْ Tkh. *cause, subject.*

ܠܗܕܡܢܐ U. or ܠܗܕܡܢܐ U. or ܠܗܕܡܢܐ Ti. *fist*, m., perh. from ܠܗܕܡܢܐ *handful*, which is also sometimes inverted to ܠܗܕܡܢܐ. In N.S. ܠܗܕܡܢܐ = *to hold in the hand*, § 113, m.

ܠܗܕܡܢܐ f. also as O.S. ܠܗܕܡܢܐ or ܠܗܕܡܢܐ ܗܒܐ *eyebrow*.

ܠܗܕܡܢܐ = O.S. ܠܗܕܡܢܐ = ܠܗܕܡܢܐ Tkh. = ܠܗܕܡܢܐ Ti. *coal*.

ܠܗܕܡܢܐ, some parts of, § 46.

ܠܗܕܡܢܐ K. *to tumble or push down*, perh. = ܠܗܕܡܢܐ K. *to invert* = O.S. ܠܗܕܡܢܐ.

ܠܗܕܡܢܐ or ܠܗܕܡܢܐ as Arab. or ܠܗܕܡܢܐ K. *quilt*, m.

ܠܗܕܡܢܐ or ܠܗܕܡܢܐ Ti. f. = ܠܗܕܡܢܐ O.S. m. *needle*.

ܠܗܕܡܢܐ see ܠܗܕܡܢܐ above.

ܠܗܕܡܢܐ as O.S. or ܠܗܕܡܢܐ in Baz, *to reap*.

ܠܗܕܡܢܐ or ܠܗܕܡܢܐ *to be worth*, p. 124.

ܠܗܕܡܢܐ *to fold* = O.S. ܠܗܕܡܢܐ (Pa'el).

ܠܗܕܡܢܐ a variant in U. for ܠܗܕܡܢܐ *to taste*.

ܠܗܕܡܢܐ U. K. = ܠܗܕܡܢܐ Al., O.S. *to bear, lay (eggs)*. So ܠܗܕܡܢܐ U. K. Az.

ܠܗܕܡܢܐ or ܠܗܕܡܢܐ *to hasten*, p. 107.

ܠܗܕܡܢܐ (as O.S.) and ܠܗܕܡܢܐ *to learn*.

ܠܗܕܡܢܐ U. ܠܗܕܡܢܐ K. *a bond*, see § 112, and p. 288.

ܠܗܕܡܢܐ or ܠܗܕܡܢܐ (the O.S. ܠܗܕܡܢܐ) *to be long*.

ܠܗܕܡܢܐ Al., O.S. or ܠܗܕܡܢܐ Tkh. *to be green* (in O.S. *to be pale*).

ܠܗܕܡܢܐ = O.S. ܠܗܕܡܢܐ or ܠܗܕܡܢܐ *to be black*.

ܠܗܕܡܢܐ or ܠܗܕܡܢܐ *to shut*, § 113, e.

ذَبَّ in K. = ذَبَّ U. *to subside*, as a swelling, Heb. צָבַ.

حَسَمَ Sal. = حَسَمَ U. or حَسَمَ U. *a kokha* (village officer).

لَجِب, O.S. لَجِب or لَجِب *to lick*.

لَمَلَمَ or مَلَمَلَمَ *full to the brim*.

لَبَّ as Arab. or لَبَّ curse, f.

لَبَّ *to lap*, for لَبَّ, § 46, p. 118.

لَبَّ or لَبَّ or لَبَّ all K. *a wood*, m.

لَبَّ or لَبَّ K. *to crawl*.

لَبَّ for لَبَّ O.S. *to freeze*, see لَبَّ above.

لَبَّ U. = N.S. لَبَّ *to become dark*, § 83 A. (10).

لَبَّ or لَبَّ *to push*. See لَبَّ above.

لَبَّ from O.S. لَبَّ *to go round*.

لَبَّ in the K. sense *to wink*, perhaps for لَبَّ = لَبَّ § 83 A. (2).

لَبَّ or لَبَّ *to clap, chirp*. The latter also *to whisper*.
See below, § 113, e.

لَبَّ or لَبَّ *to make a hedge*, p. 265 and § 113, e.

لَبَّ K. from N.S. لَبَّ, § 119, *to intertwine*, p. 262.

لَبَّ O.S. *to mumble*, perh. conn. with لَبَّ p. 254.

لَبَّ *to whine* = لَبَّ or لَبَّ, p. 271.

لَبَّ (ل often as و) or لَبَّ as O.S. *fine flour*, m.

لَبَّ K. or لَبَّ K. or لَبَّ U. *to wedge in*, p. 274.

لَبَّ, some parts of, § 46.

لَبَّ or لَبَّ or لَبَّ *to wrinkle, crumple*, p. 268.

ܡܕܢܕܝܬ *to tangle*, from N.S. **ܡܕܢܕ** K. (O.S. **ܡܕܢ**) *to tie in a knot*, § 119, and p. 262.

ܡܕܕܝܬ U. *to throb, twitch*, = O.S. **ܕܐ** *to wink, flap the wings* (not the same word as **ܡܕܕܝܬ** K. or **ܡܕܕܝܬ** U. *to throw*).

ܡܕܝܬܐ or **ܡܕܝܬܐ** *to change*, p. 269.

ܡܕܕܝܬܐ *to sprawl*, Chald. **ܡܕܕܝܬܐ**, p. 269.

ܡܕܕܝܬܐ K. or **ܡܕܕܝܬܐ** U. *to break*, O.S. **ܡܕܕܝܬܐ**, p. 268.

ܡܕܕܝܬܐ K. Al. (as O.S.) or **ܡܕܕܝܬܐ** K. Al. *to descend*.

ܡܕܕܝܬܐ U. = **ܡܕܕܝܬܐ** Al., O.S. = **ܡܕܕܝܬܐ** K. *to attack, hit*.

ܡܕܕܝܬܐ or **ܡܕܕܝܬܐ** *to be old*, § 46.

ܡܕܕܝܬܐ or **ܡܕܕܝܬܐ** or **ܡܕܕܝܬܐ** Sal. (with **ܐ** sound) = **ܡܕܕܝܬܐ** O.S. *pillow*.

ܡܕܕܝܬܐ or **ܡܕܕܝܬܐ** = O.S. **ܡܕܕܝܬܐ** *threshold*.

ܡܕܕܝܬܐ or **ܡܕܕܝܬܐ** = O.S. **ܡܕܕܝܬܐ** (whence **ܡ** in N.S.) *rat, mouse, m.*

ܡܕܕܝܬܐ U. K. or **ܡܕܕܝܬܐ** U. *to rain, snow*. The former also is *to curdle* (but pron. **ܡܕܕܝܬܐ**), and in Al. *to hold, hold together*, as O.S. Perhaps the sense of rain or snow is that of drops of water holding together.

ܡܕܕܝܬܐ U. Tkh. Sal. = **ܡܕܕܝܬܐ** Ti. = **ܡܕܕܝܬܐ** Al., O.S. *nine, m.*

ܡܕܕܝܬܐ Tkh. = **ܡܕܕܝܬܐ** Sh. = **ܡܕܕܝܬܐ** Ti. = **ܡܕܕܝܬܐ** Al. = **ܡܕܕܝܬܐ** O.S. *nine, f.*

ܡܕܕܝܬܐ U. = **ܡܕܕܝܬܐ** K. (O.S. **ܡܕܕܝܬܐ**) *to lose taste*, also in K. *to be disliked*.

ܡܕܕܝܬܐ U. or **ܡܕܕܝܬܐ** K. = **ܡܕܕܝܬܐ** O.S. *branch, m.* (in Al. **ܡܕܕܝܬܐ**).

ܡܕܕܝܬܐ U. K. = **ܡܕܕܝܬܐ** Tkh. *flower, m.*, p. 289.

ܥܢܝܟ K. = ܥܢܝܟ U. *to be strained* (liquids), Chald. ܥܢܝܟ *to be pressed*, [the first also *to leak, to dry up*, the second *to be pure or clear*].

ܥܢܝܟ = ܥܢܝܟ = ܥܢܝܟ Tergawar, *to crouch, die*, used of dogs and non-Christians.

ܥܢܝܟ Tkh. *raven*, for ܥܢܝܟ = ܥܢܝܟ p. 289 ?

ܥܢܝܟ U. K. = ܥܢܝܟ O.S. Al. Bo. = κλεῖδα, *key*, f. [Greek words are constantly taken into Syriac from the accusative, as now in Greece the accusative remains in common speech to the exclusion of the nominative.] In Kurd. *qlîl*.

ܥܢܝܟ or ܥܢܝܟ a Qudshanis man.

ܥܢܝܟ Al. = ܥܢܝܟ p. 107. Distinguish ܥܢܝܟ *to be cold*, p. 109.

ܥܢܝܟ as O.S. m. f. = Arab. قمله *louse*.

ܥܢܝܟ U. Tkh. or ܥܢܝܟ or ܥܢܝܟ K. *to gather* (clothes).

ܥܢܝܟ = ܥܢܝܟ Sp. *to be tired*, p. 118.

ܥܢܝܟ K., also ܥܢܝܟ K. (O.S. ܥܢܝܟ) *to think*, p. 303.

ܥܢܝܟ often in U. for ܥܢܝܟ *I ride*, p. 130.

ܥܢܝܟ or ܥܢܝܟ permission, f., Arab.

ܥܢܝܟ or ܥܢܝܟ K. *to find out about* (so N.S. ܥܢܝܟ p. 98), *receive news*. O.S. ܥܢܝܟ ?

ܥܢܝܟ U. as Arab. = ܥܢܝܟ Al. also as Arab. *to be in love*, p. 109.

ܥܢܝܟ *to run about or away*, also in K. *to wrench*, for ܥܢܝܟ. Cf. O.S. ܥܢܝܟ *to break*, Heb. שׁוּר *to run about*. Cf. O.S. and N.S. ܥܢܝܟ a bazaar, street.

ܥܢܝܟ or ܥܢܝܟ a lizard, p. 34.

ܥܢܝܟ, usually ܥܢܝܟ as O.S., *an oven in the ground*, p. 232.

CONSONANTS.

§ 93. A noun is often repeated for emphasis, or to express a collective substantive, or for some such reason, and the first letter is then changed to Mim. The second time the noun is sometimes shortened. Thus **ܕܥܡܬܐ ܕܥܡܬܐ** *all sorts of money*; **ܕܢܝܢܐ ܕܢܝܢܐ** *a kind of man*; **ܕܕܒܪܐ ܕܕܒܪܐ** or **ܕܕܒܪܐ ܕܕܒܪܐ** *some sort of a book*; **ܕܥܡܬܐ ܕܥܡܬܐ** *passenger's luggage* (clothes and things of a similar nature) etc. This is only colloquial, and we may compare the English nursery language, 'Georgey-porgey' and the like. The same sense is rarely obtained by adding **ܕܕܒܪܐ** § 25 (3).

§ 94. *Irregular aspiration in N.S.*

In the following cases letters are aspirated in N.S., where according to the analogy of O.S. they should be hard.

a. When the ground form has an aspirate, or the reverse, all the inflections and almost always all the derivatives have the same in N.S.; thus we have for the present of the verb *to steal* **ܕܥܡܬܐ**, **ܕܥܡܬܐ**: not **ܕܥܡܬܐ** (ܕ) as in O.S. § 84; so causatives follow the primitives and not the rule in O.S. that 'the radical following the Aph'el preformative is soft, the next hard, the next soft'. Thus **ܕܥܡܬܐ** (ܕ) not **ܕܥܡܬܐ** (ܕ) as O.S. *to give in marriage*; and so several causatives or virtual causatives which have no primitive, as **ܕܥܡܬܐ**, not **ܕܥܡܬܐ**, *to rebuke, scold*; so also verbs derived from nouns, or other verbs, as **ܕܥܡܬܐ** *to have leprosy*, from **ܕܥܡܬܐ** O.S. and N.S. (ܕ U.) *leprosy*, m. f.; **ܕܥܡܬܐ** U. *to become dark*, same as **ܕܥܡܬܐ** (both ܕ); **ܕܥܡܬܐ** *to cloud over*, from **ܕܥܡܬܐ** O.S. and N.S. *cloud*, p. 45, from which we must distinguish **ܕܥܡܬܐ** (ܕ) *shame*, pronounced respectively *éwa*, *oiba*. But we have **ܕܥܡܬܐ** *old age*, and **ܕܥܡܬܐ** *grace*, as O.S. (the

latter not colloquial) from **سَلَب**, **سَلَب**. We have **سَلَب** U. K. Al., O.S. *repentance*, against **سَلَب**: but **سَلَب** K. Al. We find **سَلَب** U. (foreign) and **سَلَب** U. both = *rider* (the former in Al. is a *nobleman*); **سَلَب** (foreign) *library*, f., against **سَلَب** to *write*, **سَلَب** *book*, m.; **سَلَب** = **سَلَب** *female*; and so some others.

b. The **د** in the pronominal affixes of the second person is soft, as against the forms which probably correspond to them in O.S. See § 11.

c. In Tkhuma, Ṭiari, Alqosh and neighbouring districts the terminations **سَلَب**, **سَلَب**, have **ا** soft, as against O.S. Thus **سَلَب** a *Syrian woman* (O.S. **سَلَب**); **سَلَب** *death* (O.S. **سَلَب**). So **سَلَب** *house* (O.S. **سَلَب**). This of course only applies to the districts where **ا** and **د** are at any time aspirated. In Upper Ṭiari the endings **سَلَب**, **سَلَب**, are always pronounced *ésha*, see below, § 124.

d. In Tkhuma the **ا** in the second person personal pronouns and endings of verbs is soft. Thus **سَلَب** *thou*, m.; **سَلَب** *you are*, pl. But **سَلَب** *you*, has **ا** hard.

e. The first radical of verbs in either conjugation should by the usual N.S. rule be hard, but there are the following exceptions:—

سَلَب Al. *to be sorry*.

سَلَب U. *to conquer*. In K. **سَلَب**.

سَلَب Al. *to subdue*.

سَلَب (9) Al. Bo. Z. *to understand*,
remember.

سَلَب or **سَلَب** Al. *to dine*.

Also in Al. Bo. Z. a few other foreign verbs beginning with Pe.

f. The following are exceptions to the rule that the second radical of second conjugation trilaterals should be hard:

سَلَب *to clean, prune*, in K. *to cauterize* (under influence of **سَلَب** *to be clean*).

ܡܕܝܕ to inform, in Ashitha, elsewhere with hard Dalath.

The verb **ܡܕܝܕ** or **ܡܕܝܕ** is sometimes spelt with medial ܕ, but this seems to be inaccurate, see § 47.

g. The names of the first five days in the week in N.S. universally have ܕ for O.S. ܕ, as **ܕܢܝܚܐ** for **ܕܢܝܚܐ**. In N.S. the ܕ makes a diphthong with the Pthakha: as *kho-shiba*.

h. Also the following:

ܕܐܝܠ: **ܕܐܝܠ** MB. Sh. *come* (Imp.),

ܕܐܝܠ: **ܕܐܝܠ** Tk. *id.* = O.S.

ܕܐܝܠ: **ܕܐܝܠ** § 46.

ܕܐܝܠ U. = **ܕܐܝܠ** O.S. (ܕ) *beg-*
gar, § 88, g.

ܕܐܝܠ = O.S. **ܕܐܝܠ** *length*, m.

ܕܐܝܠ in K. *lath* or *lith*, Al. *léth*, U.

līt, there is not, O.S. **ܕܐܝܠ**. But

ܕܐܝܠ in Al. is *lāti*.

ܕܐܝܠ see p. 291.

ܕܐܝܠ J. K. = **ܕܐܝܠ** U., O.S. =

ܕܐܝܠ *Diz sheep*, § 88, h.

§ 95. Irregular hardening in N.S.

In the following cases the O.S. rule is not followed.

a. **ܕܐܝܠ** and **ܕܐܝܠ** are always hard in U. J. Sal. Q. Gawar, etc. Also see below, p. 303.

b. In the second conjugation the preformative **ܡܕܝܕ** does not soften the following letter, whether the **ܡܕܝܕ** have a vowel or not, e.g. **ܡܕܝܕ** (ܕ) = O.S. **ܡܕܝܕ** (ܕ) *to thin out*; **ܡܕܝܕ** = O.S. **ܡܕܝܕ** (ܕ) *to cause to be sacrificed*. And so with virtual causatives such as **ܡܕܝܕ** *to preach*, O.S. **ܡܕܝܕ**; **ܡܕܝܕ** *to be lazy*, Arab.; **ܡܕܝܕ** K. *to give or take interest*, cf. O.S. **ܡܕܝܕ** *money*; **ܡܕܝܕ** *to justify*, § 119.

c. The prepositions **ܕܐܝܠ**, **ܕܐܝܠ**, **ܕܐܝܠ**, and the conjunction **ܕܐܝܠ** do not aspirate the following consonant as in O.S., nor do they take a vowel,

unless perhaps a half Zlama (see page 290); thus **דַּחַחְתָּ** N.S. = **דַּחַחְתָּ** (ד) O.S. *which is in the book*.

d. Contrary to O.S. analogy the second radical in the first conjugation is hard in N.S. in the following verbs, mostly of foreign origin :

פָּחַח *to foam*, cf. N.S. **פָּחַח** or **פָּחַח** *foam*, f.

פָּחַח Al. *to grieve*, p. 299.

פָּחַח K. *to cut up* (sheep, etc.), cf. N.S. **פָּחַח** as O.S. *to sacrifice*.

פָּחַח Al. = **פָּחַח** K., § 123, *to subdue*.

פָּחַח K. *to eat one's fill*.

פָּחַח K. *to be sticky*, cf. N.S. and O.S. **פָּחַח** *honey*, m.

פָּחַח *to strike* with the hand or fist. Distinguish **פָּחַח** *to remember*.

פָּחַח *to fear*, § 83, D, c.

פָּחַח for **פָּחַח** *to hug*, cf. O.S. **פָּחַח** *an embrace*, Chald. **פָּחַח** *to hug*; so Heb.

פָּחַח *to find out*, cf. N.S. **פָּחַח** *word, news*, m., Arab.

פָּחַח K. *to grow perfect*, cf. **פָּחַח** § 81 (5), Arab.

פָּחַח *to sink*, U. K. *print*, Al. (פ from Arab.) O.S. **פָּחַח**, cf. O.S. and N.S. **פָּחַח** *a die*, m., and **פָּחַח** Al. *to sink into sleep*.

פָּחַח (פ) U. K., 'פ Al., *to sit*, O.S. **פָּחַח** (פ).

פָּחַח *to beckon*.

פָּחַח *to lick*, p. 295, (hardening so as to distinguish Kap and Khéith).

פָּחַח *to be gentle*, O.S. **פָּחַח**, cf. O.S. and N.S. participial adjective **פָּחַח** *gentle*, whence is derived פ in the N.S. verb.

אָנאַ to remain firm, K. to stay, Al., Arab.

אָנאַ K. to thrust, prod, O.S. אָנאַ. See אָנאַ § 104.

e. In the following verbs the last letter is hard.

All verbs ending in א and ד make those letters hard in the preterite except in Al., e.g. אָנאַ I did, אָנאַ Ti. I said (= אָנאַ).

First Conjugation—

אָנאַ to be busy.

אָנאַ to kneel, O.S. אָנאַ and אָנאַ. The hard א from N.S. אָנאַ (O.S. 'אָנאַ) a knee.

אָנאַ (but אָנאַ Ti.) to laugh, O.S. אָנאַ or אָנאַ. The hard א from N.S. אָנאַ (O.S. 'אָנאַ) laughter.

אָנאַ U. or אָנאַ K. to conquer, Arab. غلب, O.S. אָנאַ, p. 299.

אָנאַ to fill up (אָנאַ K. is to trample, strike = Chald. אָנאַ to tread).

אָנאַ to sweat, O.S. אָנאַ, cf. אָנאַ (O.S. 'אָנאַ) sweat.

אָנאַ K. to beat down (earth), O.S. אָנאַ, hard א from O.S. אָנאַ a footstep?

אָנאַ K. or אָנאַ K. to think, see § 92, perh. א from O.S. אָנאַ meditation.

אָנאַ to put out (the eyes).

אָנאַ to be sullen, Arab.

אָנאַ to curry (horses), O.S. אָנאַ and אָנאַ; Arab. and Chald. root אָנאַ, the hard א in N.S. from Arab.

אָנאַ to be dark, O.S. אָנאַ, cf. אָנאַ darkness, m., p. 290.

ܬܝܠܬ *to ask for*, Arab.

ܡܠܝܟ U. *to pluck*, O.S. ܡܠܝܟ.

ܕܫܝܢ Al. *to rob, take captive*, Arab.

ܬܚܝܬ K. (ܬ from Arab.) *to make a hole, make hollow*, O.S. ܬ, cf. O.S. and N.S. ܬܚܝܬ *eye of a needle*, m. (ܬ N.S., ܬ O.S.) and ܬܚܝܬ *female*, f., which has ܬ in both languages. Cf. ܬܚܝܬ p. 47.

ܫܝܢ *to rob, take captive*, Arab.

ܬܝܠܬ K. Al. *to be pleased, will* (usually impersonally), cf. ܬܝܠܬ Al. *will*, Arab.

ܬܝܠܬ Al. *to torment*, Arab.

ܬܝܠܬ U. = ܬܝܠܬ for which see above (*d*).

ܬܝܠܬ *to stab, burst* (so Chald. Pa'el, but ܬ). The hard ܬ to distinguish it from ܬܝܠܬ as O.S. *to chafe*, and ܬܝܠܬ as O.S. *to fly*.

ܬܝܠܬ *to turn aside*, Arab.

ܬܝܠܬ, see ܬܝܠܬ above (*d*).

ܬܝܠܬ K. *to finish, be ready*.

ܬܝܠܬ or ܬܝܠܬ Tkh., see § 92.

ܬܝܠܬ U. (or ܬܝܠܬ K.) *to subside* as a swelling, or *escape* as wind from a bladder, § 92, (root ܬܝܠܬ in Heb. *to subside*, whence hard ܬ).

ܬܝܠܬ *to pluck*, O.S. ܬܝܠܬ? (also in Al. Ti. ܬܝܠܬ is *to pluck*, in O.S. *to extract*).

ܬܝܠܬ *to partake*, as Arab. So N.S. ܬܝܠܬ *partaker*, m. Distinguish O.S. and N.S. ܬܝܠܬ *remainder*, O.S. ܬܝܠܬ *to remain*.

ܬܝܠܬ *to fasten the eyes* K., *be dirty* K., *get a bad name* K., *plant* U.

ܬܝܠܬ *to give up* (a bad habit) Kurd., Arab.

Second Conjugation triliterals:

مَكَّيْتُ U. or مَكَّيْتُ K. *to answer*, Arab. etc. = O.S. مَكَّيْتُ.

مَكَّيْتُ *to tempt, try*, Arab.

مَكَّيْتُ K. *to air before the fire*, cf. N.S. مَكَّيْتُ *steam*, m.

مَكَّيْتُ U. مَكَّيْتُ K. *to join, marry*, O.S. مَكَّيْتُ Pa'el. For مَكَّيْتُ cf. N.S. and O.S. مَكَّيْتُ *a pair*, m., ζεύγος.

مَكَّيْتُ *to love*, O.S. مَكَّيْتُ and مَكَّيْتُ. For مَكَّيْتُ cf. O.S. and N.S. مَكَّيْتُ *love*, m.

مَكَّيْتُ *to be or make lame*, Kurd. So N.S. مَكَّيْتُ or مَكَّيْتُ *lame*.

مَكَّيْتُ *to saddle*, O.S. Pa'el. For مَكَّيْتُ cf. O.S. and N.S. مَكَّيْتُ *a saddle*, m.

مَكَّيْتُ *to wonder*. See مَكَّيْتُ above.

مَكَّيْتُ K. Al. *to torment*. See مَكَّيْتُ above.

مَكَّيْتُ or مَكَّيْتُ. Same as مَكَّيْتُ above (all hard Kap).

مَكَّيْتُ U. *to repent*, Arabic. In K. Al. مَكَّيْتُ, also Al. مَكَّيْتُ, O.S. مَكَّيْتُ.

مَكَّيْتُ K. (or مَكَّيْتُ) *to uphold*.

مَكَّيْتُ U. Same as مَكَّيْتُ above.

f. In the following quadriliterals the second or fourth radical is hard :

مَكَّيْتُ (or مَكَّيْتُ) *to foam, scum*. See مَكَّيْتُ above (d).

مَكَّيْتُ or مَكَّيْتُ K. *to crawl*.

مَكَّيْتُ *to be doubleminded*, U., *to be much patched*, K.

ܡܕܝܕܝܬܐ *to trot, tr., or* ܡܕܝܕܝܬܐ.

ܡܕܝܕܝܬܐ *to peck.*

ܡܕܝܬܐ (in Tkh. ܡ is like ܡ) *to litter, dung* = ܡܕܝܬܐ K. as O.S. Pa. See ܡܕܝܬܐ below (g).

ܡܕܝܬܐ U. = ܡܕܝܬܐ Al. See § 123.

ܡܕܝܬܐ *to be pale.* In K. *to prod, prick*, § 83 (2).

ܡܕܝܬܐ U. *to be or take cold* = ܡܕܝܬܐ U. In Al. ܡܕܝܬܐ = *to spoil, tr., as O.S.*

ܡܕܝܬܐ *to injure.*

ܡܕܝܬܐ *to arm oneself, Kurdish.*

ܡܕܝܬܐ *to be dry or thirsty, crackle as a dry kettle.* In U. *to sob.*

ܡܕܝܬܐ *to pant*, § 45, g.

ܡܕܝܬܐ *to prod*, § 83 (2).

ܡܕܝܬܐ *to groan*, perh. O.S. ܡܕܝܬܐ.

ܡܕܝܬܐ *to wander about.*

ܡܕܝܬܐ *to stammer.*

ܡܕܝܬܐ *to shrink, slip from the hand.*

ܡܕܝܬܐ *to pull wool, tear.* In K. *to whisper*, §§ 113, e, 123.

ܡܕܝܬܐ K. *to boil food*, under influence of O.S. ܡܕܝܬܐ *to soften.*

ܡܕܝܬܐ *to tremble, shiver*, O.S. ܡܕܝܬܐ = ܡܕܝܬܐ K. and ܡܕܝܬܐ K.

ܡܕܝܬܐ *to sew loosely, tack.*

ܡܕܝܬܐ *to weave loosely*, K., *shake*, U.

ܡܕܝܬܐ *to guide, govern.* See § 83 (14).

مَدَدَاج *to tack, stitch, be pitted with small pox.*

g. Also the following have irregularly hard letters :

هَاج *there is, before ه*, as **هَاج** *I have.*

هَاج *six (f.), K., O.S. هَاج.*

هَاج *by means of, O.S. هَاج.*

هَاج *a gull, m., O.S. هَاج* *one who laughs, cf. هَاج* *above (e).*

هَاج *lie, m.* Should by rule be **هَاج**, § 84 (8) and so it is in Al. and O.S. For **هَاج** cf. **هَاج** *to lie.*

هَاج *litter, dung, m., O.S. هَاج*. See **هَاج** *above (f).* **هَاج** under Arabic influence.

هَاج *eleven, O.S. هَاج (هَاج).*

هَاج *a currycomb, m., as the verb هَاج to curry.* See above (e).

هَاج *f. and هَاج knife, in spite of § 84 (2) because of O.S.*

هَاج *id., which has hard Kap in accordance with § 84 (5).*

هَاج *time, f., O.S. هَاج (hence هَاج).*

هَاج *heel, f., O.S. هَاج.*

هَاج *plough, f., in spite of § 84 (2), because of O.S. هَاج.*

هَاج (like **هَاج**) *finger, f., O.S. هَاج*. So Al. **هَاج** § 89, b (**هَاج** through Arabic).

هَاج *yesterday, O.S. commonly هَاج, but هَاج is also found, § 86.*

هَاج *f. and هَاج place, have هَاج against § 84 (8), and so in O.S.*

h. Generally when words have their last letter hard, especially if other than verbs, they may be presumed to be foreign words: such as **هَاج** *answer, m., هَاج steep, هَاج indeed, هَاج because.*

Interchange of the Consonants, etc.

§ 96. ʾ prosthetic is very common in N.S. as also in O.S. We thus have many Greek words beginning with $\sigma\tau$ (ܣܬ), $\sigma\chi$ (ܣܚ), etc., as ܣܚܘܬܐ *a scholar* [ܣܚܘܬܐ *school*, is rare, ܡܕܚܘܬܐ being used instead], ܣܬܝܥܝܬܐ *Stephen*, ܡܥܬܥܝܬܐ *elements* ($\sigma\tau\omicron\iota\chi\epsilon\acute{\iota}\alpha$). So:—

ܡܡܝܢ or ܡܡܝܢ or ܡܡܝܢܐ *we*, O.S. ܡܡܝܢ (old form ܡܡܝܢܐ).

ܡܡܝܢܐ Sal. or ܡܡܝܢ Sal., = ܡܡܝܢ O.S., U. K. Al. *sin*.

ܡܡܝܢ *dung*, for ܡܡܝܢ, = O.S. ܡܡܝܢ.

ܡܡܝܢܐ *below*, O.S. ܡܡܝܢ, Al. ܡܡܝܢ § 67.

ܡܡܝܢ Al. = ܡܡܝܢ *how much?* § 67.

ܡܡܝܢ *hundred*, O.S. ܡܡܝܢ (also N.S., § 26).

ܡܡܝܢ *f. foot*, perh. for ܡܡܝܢ = O.S. ܡܡܝܢ.

ܡܡܝܢ U. ܡܡܝܢ K. *a mill*, f., for ܡܡܝܢ : O.S. ܡܡܝܢ.

ܡܡܝܢܐ or ܡܡܝܢ or ܡܡܝܢܐ K. or ܡܡܝܢܐ Ti. m., = O.S. ܡܡܝܢ *pomegranate*.

ܡܡܝܢ Tkh. Q. (ܡܡܝܢ Ti. Ash. Sh. Al.) *seven*, f., O.S. ܡܡܝܢ.

ܡܡܝܢܐ K. *seventeen*, O.S. ܡܡܝܢܐ etc.

ܡܡܝܢ (ܡܡܝܢ) *February*, m., or in K. as O.S. ܡܡܝܢ.

ܡܡܝܢ *six*, m. (so also O.S. sometimes), and so all derivatives.

ܡܡܝܢ *nine*, K., and so derivatives, see §§ 26—28.

So sometimes in Al. with ܡ, ܡ; e.g. ܡܡܝܢ, pron. *ēlbēthi*. On the other hand ܡܡܝܢܐ = O.S. ܡܡܝܢ m. *quince*; and see p. 280.

§ 97. **د** has the sound of **ذ** in **دِفْلَد** in the midst.

So **دَصْدَك** Sal. pillow, § 92.

تَحِب to wish, in MB. and so **يَتَحِب** in Tkh., § 46.

سَنَج to hug, § 95, d.

مَجَبَر Sp. to squirt milk from an udder.

مَكْخَك to foam, § 95, f.

مَصَد, in U., but **ذ** in K., to say grace, O.S. **هَمْدَك** = grace after meat, also compline, because said in the monasteries after the only full meal of the day (**صَد** to be satisfied, O.S. **هَد**).

مَدَلَك K. (sometimes) to look closely Ti., make firm, Tkh. punish, Tkh.

صَد to expect, § 95, d.

يَدَك finger, f., O.S. **يَدَك**.

ذ has the sound of **ذ** in **ذَلَق** Alaps: pl. of **ذَل** f. (not in sing.).

So **مَسْجَد** to incite, be industrious, O.S. **بَسَج**.

مَسْجَد to search, (but **ذ** sound in K.), § 83 (12). There is also **مَسْجَد** to mix up: O.S. **سَجَد** to enclose, include.

فَذَن a plough, f., in the district of Narwa, where **ذ** retains its sound, §§ 85, 104.

فَذ (in Baz) to be warm or thirsty, to fear greatly. Elsewhere Pe. In U. **فَذ**.

فَذ (in Tkh.) to be crooked, § 113, j. Elsewhere Pe.

So **بَسَج** bastard = Turk. **بيج**; **بَسَج** brass = Turk. **پرنج**; perh. **بَسَج** cheese = O.S. **بَسَج** (root **بَسَج**). For **بَسَج** see § 107.

Probably also **ܡܒܕܝܟ** = **ܡܒܕܝܟ**, both *to push*; and **ܡܒܕܝܟ** = **ܡܒܕܝܟ** both *to change*. See above, § 92.

ܡܒܕܝܟ *plate*, has **ܐ** sound in sing., **ܐ** sound in pl.

ܐ is silent after, or coalesces with Rwaṣa, as **ܕܕܡܐܕ** *against*. **ܐ** is silent in **ܕܡܐܕ** *give* (imperative) = O.S. **ܕܡܐܕ**, and its plural. So in **ܡܡܐܕܐ** Tk. *the act of giving*, § 46. Perhaps **ܕܡܐܕ** *a flame*, m. = **ܕܡܐܕ** Chald. and Heb., cf. O.S. **ܕܡܐܕ** *to flame*. **ܐ** is often silent in the imp. of verbs **ܡܐܕ**, see § 41, as **ܡܐܕܐ** *leave alone*, pronounced *shuq* or *shwuq*.

§ 98. **ܐ** is silent in many words, chiefly in those which have **ܐ** in O.S. The transition from **ܐ** to **ܐ** is a very natural one. So **ܡܡܐܕܐ** K. (rare in U.) or **ܡܡܐܕܐ** U. Al. or **ܡܡܐܕܐ** K. *to divide*, in Al. sometimes **ܡܡܐܕܐ ܡܡܐܕܐ** = O.S. **ܡܡܐܕܐ** *to divide into two parts*, **ܡܡܐܕܐ** *to divide into several parts*, also *to doubt*. Cf. **ܡܡܐܕܐ**, **ܡܡܐܕܐ**, p. 103. The **ܐ** remains in **ܡܡܐܕܐ** *half*, m. (O.S. **ܡܡܐܕܐ**) and in the O.S. phrase retained still and always now prefixed to the Nicene Creed: **ܡܡܐܕܐ ܡܡܐܕܐ ܡܡܐܕܐ** *in truth and without doubt*. So:—

ܡܡܐܕܐ *to look intently*, O.S. **ܡܡܐܕܐ** p. 98.

ܡܡܐܕܐ U., **ܡܡܐܕܐ** K. Z. = **ܡܡܐܕܐ** Z. *also*, p. 161.

ܡܡܐܕܐ *a bridle, bit*, m., O.S. **ܡܡܐܕܐ** § 89; in K. Sh. *a jaw*.

ܡܡܐܕܐ Al. *to hire*, O.S. **ܡܡܐܕܐ**. Hence Al. **ܡܡܐܕܐ** *a hired servant*.

ܡܡܐܕܐ K. *a shield*, f., O.S. **ܡܡܐܕܐ**.

ܡܡܐܕܐ or **ܡܡܐܕܐ** as O.S. *to mix liquids*: esp. *hot and cold water*.

ܡܡܐܕܐ K. *to dawn*, O.S. **ܡܡܐܕܐ**.

نَدَّيْ K. *the dawn*, m., O.S. نَدَّيْ or نَدَّيْ.

نَدَّيْ small *axe, chopper*, m., O.S. نَدَّيْ. Pronounced in N.S. *nar'a*, as if with د for د.

نَدَّيْ K. *to make a hedge*, O.S. نَدَّيْ.

نَدَّيْ Al. *avenue* (= نَدَّيْ U.), O.S. نَدَّيْ a *hedge* or *loose wall*.

نَدَّيْ m. and نَدَّيْ, see p. 230.

نَدَّيْ to *feel, to wake*, O.S. نَدَّيْ.

نَدَّيْ almond, m., § 88, h.

نَدَّيْ to *kindle*, O.S. نَدَّيْ.

نَدَّيْ to *shake*, O.S. نَدَّيْ (we have also N.S. نَدَّيْ to *disturb*).

نَدَّيْ m. *business, affair* = Kurd., Turk. *shughul*.

نَدَّيْ and نَدَّيْ a *native lamp*, f. = O.S. نَدَّيْ m.

The د falls in all parts of these verbs, and in their causatives.

§ 99. د and د are frequently interchanged, the former being more used in U., the latter in Tiari, as دَدَّيْ or دَدَّيْ *soul, self*; دَدَّيْ or دَدَّيْ *instead of me*.

For د and د see below, § 113, m.

§ 100. There is no د in O.S. In N.S. it comes in various ways.

a. It represents ج or ج in words from Arabic, Persian, Turkish, etc., as دَدَّيْ U. *nice*, دَدَّيْ *sum total*.

b. In some cases it corresponds with د of O.S. as دَدَّيْ to *split open* (a vessel or skin), to *be talkative*, perh. O.S. دَدَّيْ to *uncover*, دَدَّيْ to *scrape*, = N.S., O.S. دَدَّيْ: also in N.S. to *strip leaves* (as in

Arab.), **ܕܠܝܢ** in K. *to rake mud*, as O.S. **ܕܠܝܢ**, also *to slide* (Jamal from Arab.), **ܕܠܝܢ** *to stone* (a person), as O.S. **ܕܠܝܢ** (Jamal from Arab.), **ܕܠܝܢ** K. *to look on at a show*, perh. O.S. **ܕܠܝܢ** *to amuse oneself*, **ܕܠܝܢ** also, as O.S. **ܕܠܝܢ** *to interpret* (Jamal from Arab.). For **ܕܠܝܢ** cf. *h*, below.

c. Perhaps **ܕ** = **ܕ** in **ܕܠܝܢ** *to be numb*, for **ܕܠܝܢ** from O.S. **ܕܠܝܢ** *to feel*, see **ܕܠܝܢ** or **ܕܠܝܢ** below (*h*).

d. **ܕ** = **ܕ** in **ܕܠܝܢ** *to move*, intr., probably = Chald. ܕܠܝܢ *id.*; **ܕܠܝܢ** U. = **ܕܠܝܢ** K. *to rebuke*; **ܕܠܝܢ** K. = **ܕܠܝܢ** U. *to shoot with a gun, peck*, perhaps connected with O.S. and N.S. **ܕܠܝܢ** a dot, m. and **ܕܠܝܢ** Ti. *to bite*, § 120, c.

e. **ܕ** = **ܕ** in **ܕܠܝܢ** or **ܕܠܝܢ** an Urmi man, § 81 (1).

f. **ܕ** = **ܕ** in **ܕܠܝܢ** *to crawl, creep* = O.S. **ܕܠܝܢ**. Perhaps this is connected with **ܕܠܝܢ** insect, m. (O.S. **ܕܠܝܢ**) and **ܕܠܝܢ** *to creep*, **ܕܠܝܢ** ant, m. **ܕ** = **ܕ** in **ܕܠܝܢ** m. calf = O.S. **ܕܠܝܢ** (**μóσχος**).

g. **ܕ** = **ܕ** in **ܕܠܝܢ** U. also **ܕܠܝܢ** *to sprout* (also **ܕܠܝܢ** K.)—same root as N.S. **ܕܠܝܢ** *to be green*, O.S. **ܕܠܝܢ** green.

h. **ܕ** = **ܕ** in **ܕܠܝܢ** K. *to snatch*, for **ܕܠܝܢ** § 95; cf. **ܕܠܝܢ** Ti. = **ܕܠܝܢ** U. § 16; **ܕܠܝܢ** *to strip off* (bark, or the skin) = **ܕܠܝܢ** *to strip*, O.S. **ܕܠܝܢ**; **ܕܠܝܢ** U. *to rust*, from N.S. **ܕܠܝܢ** U. or **ܕܠܝܢ** K. *rust*, m., Kurd.; **ܕܠܝܢ** U. also **ܕܠܝܢ** K. *to be numb*, perhaps from **ܕܠܝܢ** O.S. *to feel*. Cf. **ܕܠܝܢ** above, c.

i. **ܕ** and **ܕ** are sometimes interchanged, as in **ܕܠܝܢ** *to be tired*, in Ti. **ܕܠܝܢ** (elsewhere **ܕܠܝܢ** or **ܕܠܝܢ** is *to be smooth*); **ܕܠܝܢ**

K. = **ك** U. *to sprout* (see above, *g*). **ك** K. = **ق** U. = **ق**
Baz to be warm or thirsty, to fear greatly; **ق** or **ق** f. *lane,*
quarter of a city; and so some other foreign words where N.S.
ق = **ج**, as **ق** f. *wallet* = Turk. **چانطه**; **ق** f. *sack* = Turk. **چوال**.

§ 101. **ق** in many parts of Kurdistan, especially in MB. and Ti.,
 has often the sound of **س** as **ق** *body*, pronounced **س**; this is
 very common.

In other districts also we have **ق** and **س** interchanged, as **ق**
 U. = **س** K. *to conquer*; **ق** or **س** Al. *to dine* (at midday),
ق K. or **س** U. K. *to covet, long for*. **ق** = **س** in **ق**
 Al. = **س** U. *care, trouble*, f.

For the interchange of **ق** and **ح** and **ط** see below, §§ 113, 120.

§ 102. **ق** and **ح** are interchanged in **ق** or **ح** *to scratch*
 (= **ق**, N.S. and O.S.); also *to be squeezed out*, as *juice*. So N.S.
ق *a scratch*. **ق** = **ح** K. *to ring as metals, clink*, also
ق K. See § 110, *e*.

ق stands for **ط** in **ق** Tk. *today*, § 67.

§ 103. **ط** often falls in N.S., as in the following words:

ق (**ق** K. MB.) *master workman*; cf. **ق** § 19, where
 the **ط** reappears.

ق *one* (O.S. **ق**), and in any compounds, but not in **ق** § 111.

ق Q. *eleven*, see § 26.

ق *new* (m.) § 21 (9) = **ق** or **ق** Q. [The Q. fem. is **ق**
khéta, but also **ق** as U.]

ܡܕܝܕ, several parts of, in Gaw. Sal. § 46.

ܡܕܝܬܐ Sal. = ܡܕܝܬܐ knowledge.

ܡܕܝܬܐ boy. O.S. ܡܕܝܬܐ.

ܡܕܝܬܐ girl, for ܡܕܝܬܐ.

ܡܕܝܬܐ J. mule. In U. pronounce ܡ § 17, p. 38.

ܡܕܝܬܐ or ܡܕܝܬܐ Al. = ܡܕܝܬܐ ܡܕܝܬܐ how much, p. 163, cf. ܡܕܝܬܐ ܡܕܝܬܐ so much.

ܡܕܝܬܐ how can I tell? = ܡܕܝܬܐ § 73.

ܡܕܝܬܐ, O.S. ܡܕܝܬܐ. In N.S. sign of the past tense.

ܡܕܝܬܐ before. O.S. ܡܕܝܬܐ.

ܡܕܝܬܐ, O.S. ܡܕܝܬܐ, first.

ܡܕܝܬܐ Al., final Nun for ܡ ? See § 67 s. v. ܡܕܝܬܐ.

Perhaps also ܡܕܝܬܐ (ܡܕܝܬܐ Q. Sal.) ear is for ܡܕܝܬܐ from O.S. ܡܕܝܬܐ or for the pl. ܡܕܝܬܐ; and ܡܕܝܬܐ for ܡܕܝܬܐ § 70 (3).

§ 104. ܡ has the sound of ܡ in several words.

a. At the end of many foreign words, such as (ܡܕܝܬܐ) ܡܕܝܬܐ besides, ܡܕܝܬܐ mosque, ܡܕܝܬܐ indeed, ܡܕܝܬܐ trick, ܡܕܝܬܐ free, etc. But the ܡ sound is also used, and reappears if a termination is added; e.g. ܡܕܝܬܐ freedom.

b. Also the following:

ܡܕܝܬܐ U. to-night, § 67.

ܡܕܝܬܐ by means of, § 68.

ܡܕܝܬܐ to thrust, in U.; in K. the sound is between ܡ and ܡ. Chald. ܡܕܝܬܐ.

ܡܕܝܬܐ to remember, under influence of O.S. ܡܕܝܬܐ id. (Az. ܡܕܝܬܐ).

ذَحْذَهِ Al. *remembrance*, m.

ذَمِي Al. = 'أ Ti. *to sink*.

ذَذْذُ thus, § 67.

ذَحْذَحْ = ذَحْذَحْ K. *to hang*, p. 257.

ذَقْذَقْ K. = ذَقْذَقْ Al. *to pass* (Arab. with Te).

ذَقْذَقْ plough, §§ 85, 97.

ذَقْذَقْ in order that (*qāt*: also *qâ-d*).

ذَقْذَقْ O.S. *an owl*, f. (pl. ذَقْذَقْ).

But ذ has the sound of ذ in ذَحْذَحْ *to boil, ferment*, (in U., but in K. the ذ sound remains, as in O.S. ذَحْذَحْ. Cf. N.S. ذَحْذَحْ K. *to be boiled to rags*).

In Al. ذَحْذَحْ, the pl. of ذَحْذَحْ *Church*, is pronounced *étâtha*.

Compare also ذَحْذَحْ U. and ذَحْذَحْ Al. *opportunity*, p. 289.

ذ = ذ in ذَحْذَحْ Sh. (see §§ 103, 105).

§ 105. ذ has the sound of ذ in the following words :

ذَحْذَحْ *to return, be converted*, in MB. only (elsewhere the ذ sound)
§ 46.

ذَحْذَحْ (also with ذ) *to extinguish*. So O.S. Pa'el.

ذَحْذَحْ *to prick, indent*, O.S.

ذَحْذَحْ *to sweat*, O.S. (ذ in U. but ذ in K.).

ذَحْذَحْ *sweat*, O.S. 'ذَحْ. But ذ in K., and also in U. in the sense of *resin, sap*.

ذَحْذَحْ *to know* (in present only), in U. In other places the ذ sound, but see §§ 103, 104. So ذَحْذَحْ, ذَحْذَحْ.

The Jews of Azerbaijan pronounce ذَحْذَحْ with a ذ sound. See § 104.

§ 106. ܕ = ܬ or ܕ.

a. ܕ apparently = ܬ in ܕܒܝܬܐ *a husband's brother* and ܕܒܝܬܐ *a husband's sister* = O.S. ܕܒܝܬܐ, ܕܒܝܬܐ.

So ܕܒܝܬܐ Al. = ܕܒܝܬܐ again, § 67.

b. ܕ and ܕ are interchanged in foreign words, especially in the Alqosh dialect which is most influenced by the Arabic. Thus ܕܢܝܬܐ K. = ܕܢܝܬܐ Al. *to subdue*, (U. ܕܢܝܬܐ) cf. ܕܢܝܬܐ *subject*. So compare ܕܢܝܬܐ K. *service* (U. ܕܢܝܬܐ) with ܕܢܝܬܐ K. Al. *to serve* (§ 114), ܕܢܝܬܐ Al. *a male servant*, ܕܢܝܬܐ K. or ܕܢܝܬܐ Sh. *maid servant*, and ܕܢܝܬܐ U. Tkh. with ܕܢܝܬܐ Al. *ready*. In Zakhiu this change is frequent in Syriac words, § 124.

ܕܢܝܬܐ *some*, is in Al. sometimes pronounced *khādma*.

§ 107. ܫ is much interchanged with ܫ, especially in words from the Arabic. As in the N.S. dialects, except only that of the Plain of Mosul (Alqosh), where the people hear Arabic spoken on all sides of them and so have learnt its sounds, there are only the two sounds ܫ and ܫ (or ܫ) to represent the Arabic ܫ, ܫ and ܫ, there is much confusion. In the Alqosh vernacular MSS. referred to in the Introduction we find ܫ = ܫ (even at the beginning of a word), ܫ = ܫ, ܫ = ܫ. But this assumes a difference between ܫ and ܫ which does not exist in the other N.S. dialects; and to represent words with an aspirated initial letter is against all Syriac usage, see § 94, e.

When Arabic words are taken into Syriac ܫ almost always becomes ܫ; ܫ becomes ܫ; and the intermediate ܫ becomes either ܫ or ܫ, usually the former, especially in U., but ܫܝܬܐ *bold* (in Al. *difficult*) is always pronounced with ܫ, and so its derivatives ܫܝܬܐ K. Al. *to be brave*, ܫܝܬܐ U. (ܫܝܬܐ K.) *to embolden*: cf. ܫܝܬܐ *trouble* (f.), in K. *difficult*. ܫܝܬܐ *slander*, f. = Arab. بهتان.

ᠰ and ᠠ are interchanged in N.S. in the following words:—

ᠰᠣᠭᠤᠨ U. K. = ᠰᠣᠭᠤᠨ Al. *report*, f., Turk. *بحث*.

ᠰᠣᠭᠤᠨ U., ᠰᠣᠭᠤᠨ Al. K. *foal of an ass*, m. (in Tkh. *ᠰᠣᠭᠤᠨ*).

ᠰᠣᠭᠤᠨ U. Al., ᠰᠣᠭᠤᠨ K. *power*, m.

ᠰᠣᠭᠤᠨ U., ᠰᠣᠭᠤᠨ K., *governor*, m., but *ᠰᠣᠭᠤᠨ* *doctor*, always has ᠰ.

ᠰᠣᠭᠤᠨ K. or ᠰᠣᠭᠤᠨ K. = ᠰᠣᠭᠤᠨ Al. *prison*, f. (in U. *ᠰᠣᠭᠤᠨ* f.).

ᠰᠣᠭᠤᠨ U., ᠰᠣᠭᠤᠨ Al. Tkh. *right, just, true*; also *justice*. Cf. *ᠰᠣᠭᠤᠨ* p. 285.

ᠰᠣᠭᠤᠨ U., ᠰᠣᠭᠤᠨ K., *to govern* (but *ᠰᠣᠭᠤᠨ*, *ᠰᠣᠭᠤᠨ* have ᠠ only, § 45, h).

ᠰᠣᠭᠤᠨ or ᠰᠣᠭᠤᠨ Al. *to say*, Arab., conn. with *ᠰᠣᠭᠤᠨ* *to tell*, § 119?

ᠰᠣᠭᠤᠨ or ᠰᠣᠭᠤᠨ Tkh. Sh. = ᠰᠣᠭᠤᠨ Ti. *carpet* (= ᠰᠣᠭᠤᠨ U.).

ᠰᠣᠭᠤᠨ U., ᠰᠣᠭᠤᠨ Al. (not used in K.), *to beget, bear*. So *ᠰᠣᠭᠤᠨ*

U. Tkh. = ᠰᠣᠭᠤᠨ U. f. = ᠰᠣᠭᠤᠨ Al. *produce, fruit* [= ᠰᠣᠭᠤᠨ Tkh. =

ᠰᠣᠭᠤᠨ Tkh. = ᠰᠣᠭᠤᠨ Al. = ᠰᠣᠭᠤᠨ U. Tkh. = ᠰᠣᠭᠤᠨ Al. = ᠰᠣᠭᠤᠨ Al.].

ᠰᠣᠭᠤᠨ U., ᠰᠣᠭᠤᠨ K., *to clasp*, p. 267, cf. *ᠰᠣᠭᠤᠨ* § 95, d.

ᠰᠣᠭᠤᠨ *to snuff about as a dog* = ᠰᠣᠭᠤᠨ U. *to pant* (sound ᠰ).

ᠰᠣᠭᠤᠨ U. *counsel*, cf. ᠰᠣᠭᠤᠨ K. *to take counsel*, in Al. *to reconcile* (from Arab.); also *to chop*, K. = O.S. ᠰᠣᠭᠤᠨ.

ᠰᠣᠭᠤᠨ K., O.S., ᠰᠣᠭᠤᠨ Al. *to remember, understand*, in O.S. Pa. *to compare*. Often ᠰ in Al. Bo., § 94, e. The ᠰ is from Arab. See p. 98.

ᠰᠣᠭᠤᠨ *to run*, O.S. and Al. ᠰᠣᠭᠤᠨ.

§ 108. ᠰ is frequently silent.

a. Always at the end of a word (except ᠰᠣᠭᠤᠨ U. *to pant*, § 107), though not marked with *talqana*.

b. In many parts of verbs of the form ᠰᠣᠭᠤᠨ and their causatives, § 46.

c. In the following words:—

ܕܒܝ *this* = ܕܒܝܫ § 12, and many derived adverbs, § 67.

ܕܝܬܐ *God*, in the adverbs on p. 159.

ܫܬܝܬܐ *appetite*, f., Arab. Turk. اشتها.

ܫܬܝܬܐ U. K. *report*, f., § 107.

ܕܝܬܐܝܬܐ usually ܕܝܬܐܝܬܐ, § 16, *wife's brother*.

ܕܝܬܐ *time*, has ܬ frequently: and the plural is often pron. *gâ-î*.

ܕܝܬܐ Sal., ܬ U., *fault*, f. (so ܕܝܬܐ Sal. *our fault*).

ܕܝܬܐ *to cement*, see ܕܝܬܐ below.

ܕܝܬܐܝܬܐ K. = ܕܝܬܐܝܬܐ U. = ܕܝܬܐܝܬܐ O.S. *cement*, § 76 (5).

ܕܝܬܐ, ܕܝܬܐ and several other pronouns, §§ 10—12.

ܕܝܬܐ, ܕܝܬܐ *was, were*; and various parts of ܕܝܬܐ *to be*, § 46.

ܕܝܬܐ *to please*, some parts of, § 46.

ܕܝܬܐ f. *intellect*, Arab. Turk. ذهن.

ܕܝܬܐܝܬܐ *a summer pasture* (the encampment), see p. 98.

ܕܝܬܐܝܬܐ *to give*, some parts of, § 46.

ܕܝܬܐܝܬܐ also 'ܕܝܬܐ as O.S., *a Jew*, also ܕܝܬܐܝܬܐ, Yudh silent.

ܕܝܬܐܝܬܐ *to go out* (as a candle), *to die*, all parts of, O.S. ܕܝܬܐܝܬܐ *to be darkened*.

ܕܝܬܐܝܬܐ K. *to pour in oil or grease*, O.S. ܕܝܬܐܝܬܐ *to be greasy*, § 39.

ܕܝܬܐܝܬܐ Ti. Al. *to vomit*, §§ 45, g; 87, b.

ܕܝܬܐܝܬܐ K. = ܕܝܬܐܝܬܐ U. *to defile*. See p. 98.

ܕܝܬܐܝܬܐ *to disturb*, cf. O.S. ܕܝܬܐܝܬܐ, *disturbance*, p. 275.

ܕܝܬܐܝܬܐ Tkh. *to light a candle*, § 45, g.

ܕܝܬܐܝܬܐ K. *to fast*, from Kurd. Turk. پرهیز *a fast*.

𐎧𐎠𐎧𐎡 K. *to acquaint, to know*, § 87, b.

𐎧𐎡𐎠 *to dawn*, several parts of, § 46.

𐎧𐎠𐎧𐎡 K. *to bear witness*, sometimes in all tenses.

𐎧𐎠𐎧𐎡 Al. Bo. (𐎧), § 107, has often 𐎧.

𐎧𐎠𐎧𐎡 *dried manure* (for stable litter).

𐎧𐎡𐎠 U., all tenses, § 92.

𐎧𐎡 *free, rid*, contracted from 𐎧𐎡𐎠 *ease*, Arab., Nöld. p. 59 ?

𐎧𐎠𐎧𐎡 *Rome*, and its adjective.

𐎧𐎠𐎧𐎡 *shâ-î, a halfpenny*, s. and pl. (lit. *Shah's money*).

d. Also the following words are found both with and without 𐎧:—𐎧𐎠𐎧𐎡 K. MB. = 𐎧𐎠𐎧𐎡 U. *master workman*, Arab., pp. 49, 313; 𐎧𐎠𐎧𐎡 or '𐎧𐎡 of *course*, p. 161; 𐎧𐎠𐎧𐎡 U. = 𐎧𐎠𐎧𐎡 K. Al. *easy*; 𐎧𐎠𐎧𐎡 or 𐎧𐎠𐎧𐎡 (as Turk.) *shameless*; 𐎧𐎠𐎧𐎡 U. K. = 𐎧𐎠𐎧𐎡 Al. *cautious, prudent* (Arab.); 𐎧𐎠𐎧𐎡 Sal. = 𐎧𐎠𐎧𐎡 U. K. *clear, evident* (Arab.). So 𐎧𐎠𐎧𐎡 *in vain* = Arab. عبت; 𐎧𐎠𐎧𐎡 *air, tune*, f. = Pers. اواز; 𐎧𐎠𐎧𐎡 (rare) *help*, f. = Turk. امداد; 𐎧𐎠𐎧𐎡 *lantern*, f. = Arab. فنار.

§ 109. Insertion of 𐎧, and interchange of 𐎧 and 𐎧.

a. Wau is inserted in all verbal nouns of the second conjugation of verbs 𐎧 and 𐎧 in U. Sal. Q. Gaw., §§ 42, 44.

b. In the verbs of § 83 (8).

c. Also in the following:—

𐎧𐎠𐎧𐎡 Al. (𐎧 Tkh.) *labour* (= 𐎧𐎠𐎧𐎡 U. p. 285).

𐎧𐎠𐎧𐎡 and 𐎧𐎠𐎧𐎡 K., § 108, c.

ܐܠܐܝܢܐ Al. as Arab. = O.S. ܐܠܐܝܢܐ *only begotten* (= ܐܠܐܝܢܐ U. Tk.).

ܐܠܐܝܢܐ *ewe*, f., cf. O.S. ܐܠܐܝܢܐ *sheep* (Chald. often inserts ܐ).

ܐܠܐܝܢܐ *cowardly*, § 77 (2).

ܐܠܐܝܢܐ *tares* = O.S. ܐܠܐܝܢܐ = ζιζάνια, Pers. word. The Wau is from Arab.

ܐܠܐܝܢܐ *around*, from ܐܠܐܝܢܐ (ܐ) § 69 (2).

ܐܠܐܝܢܐ *vision*, m., as O.S., from ܐܠܐܝܢܐ *to see*.

ܐܠܐܝܢܐ *keen-sighted*, § 77 (2).

ܐܠܐܝܢܐ *maternal uncle*, p. 231.

ܐܠܐܝܢܐ = O.S. ܐܠܐܝܢܐ or ܐܠܐܝܢܐ *secret*.

ܐܠܐܝܢܐ U. *an acquaintance*, § 77 (2).

ܐܠܐܝܢܐ as O.S. *curse*, f., from ܐܠܐܝܢܐ *to curse*.

ܐܠܐܝܢܐ as Arab. لوم *blame*, m. from ܐܠܐܝܢܐ *to blame*.

ܐܠܐܝܢܐ *jaw*, § 77 (2).

ܐܠܐܝܢܐ *sickly*, *ib.*

ܐܠܐܝܢܐ U. *paternal uncle*, *ib.*

ܐܠܐܝܢܐ U. *branch*, § 92.

ܐܠܐܝܢܐ *tepid*, *ib.*

ܐܠܐܝܢܐ = O.S., Al. ܐܠܐܝܢܐ *thirst*; O.S. has both ܐܠܐܝܢܐ and ܐܠܐܝܢܐ for *thirsty*.

ܐܠܐܝܢܐ *cock*, § 77 (2).

ܐܠܐܝܢܐ U. = ܐܠܐܝܢܐ K. *guard*, m. Turk. قراغول.

ܐܠܐܝܢܐ *valley*, § 77 (2).

ܐܠܐܝܢܐ *grape* (hung on a string for winter use, from ܐܠܐܝܢܐ *to hang*).

d. **سَبْعَ** *seven*, in U. etc. (not Ti.) is pron. *sho-wa*. So its derivatives, §§ 26, 28.

e. For Rwaṣa inserted, see § 89; see also the demonstrative pronouns of § 12.

f. Some foreign words are pronounced either with Rwaṣa or Zlama, as **سَلَّوْش** or **سَلَّوْش** *attack*, f.; **سَلَّوْش** or **سَلَّوْش** *tobacco*, f.

§ 110. The sounds **و**, **و**, **ع** are interchanged in some words.

a. **و** is often like **و** or **ع** in the following words:

وُوءْش *pool*, m., Arab. **حَوْض**.

كَلْ وَدْ كَلْ Ti. *do not fear*, § 46.

حَفْدْ, O.S. *little* (usually pron. *sura*, in Ti. *sura* or *s'ura*. In Al. Z. *zura*). So the derivatives **وُحْدْ** *to grow small*, **مُوحْدْ** or **مُوحْدْ** *to make small*, pp. 262, 264.

وَكْ : **وَكْ** : **وَكْ** : **وَكْ** *go*, § 46 (often).

صَقْ, O.S. *Zqapa*, m. (but **و** is also common).

صَقْ, O.S. *cross*, m. (sometimes).

وَيْدْ O.S. *to weave* (sometimes).

وَيْدْ and **صَيْدْ** *to scratch*, are parallel forms both in O.S. and N.S.

مُوتْلْ *to litter, dung*, has **و** = **و** in Tkh., p. 263.

مُوتْلْ *to stare*, also **مُوتْلْ**. Qu. = **وَيْدْ** *to stare?*, p. 258.

مُوتْلْ *hair*, O.S. **مُوتْلْ** (so the K. Al. pl.; in U. pl. **مُوتْلْ**). The Al. sing. is **مُوتْلْ** with a **و** sound.

مُوتْلْ or **مُوتْلْ** K. *to uphold*.

مُوتْلْ U. or **مُوتْلْ** K. *a ring* (sometimes), but not in **مُوتْلْ** Al.

b. ܥ has the sound of ܘ in ܥܝܕܐ *to reap*, and ܥܝܕܐ *harvest*, usually, but not in the Baz form ܥܝܕܐ.

So ܥܝܕܐܘܠܐ U. *a lizard*, § 16.

ܥܝܕܐ (in U., ܥ in K.) *to suckle* or *suck up*. In the primitive ܥܝܕܐ *to suck*, ܥ remains.

ܥܝܕܐ *to burst forth*, Hebr. ִצְרָא, and ܥܝܕܐ (in Ti.; elsewhere ܥ) *creeping thing*, as O.S. Cf. N.S. ܥܝܕܐܘܠܐ m., *young of locust*.

Also ܥܝܕܐܘܠܐ K. *ivory, mother of pearl*, m. (p. 31) = Turk. صدف, and ܥܝܕܐܘܠܐ *sling*, f. = Turk. صبان.

c. ܥ has the sound of ܘ in the following words:—

ܥܝܕܐܘܠܐ K. *a nail, or the pole star*, m., Chald. ܥܝܕܐܘܠܐ, [= ܥܝܕܐܘܠܐ U. *nail*]. So ܥܝܕܐܘܠܐ K. *to nail*, § 83, 7.

ܥܝܕܐ Z. *to* (sometimes).

ܥܝܕܐܘܠܐ U. or ܥܝܕܐܘܠܐ K. *to prove*, but not in ܥܝܕܐܘܠܐ *proof*, or ܥܝܕܐܘܠܐ *id.* (Turk. ثابت).

ܥܝܕܐܘܠܐ K. *a mosque*, § 113, g.

ܥܝܕܐܘܠܐ or ܥܝܕܐܘܠܐ *fine flour*, § 92, b. (sometimes).

d. ܥ = ܥ in ܥܝܕܐ, Ti. = ܥܝܕܐ Tkh. *to throw, cause to rebound, clean cotton* (O.S. ܥܝܕܐ *to throw*).

e. ܥ = ܥ in ܥܝܕܐܘܠܐ = ܥܝܕܐܘܠܐ K. *to ring* or *clink* as metals. The latter also *to tick* as a clock, § 102.

f. ܥ = ܥ. ܥܝܕܐܘܠܐ U. = ܥܝܕܐܘܠܐ U. *to tear*. The former in K. is *to weep loud*.

§ 111. ܥ is often silent in K. in the word ܥܝܕܐ *one*, f., and

sometimes in J. For $\omega = \sigma$ or $\bar{\sigma}$ see pp. 316, 317; for $\omega = \Delta$ or Δ see p. 313.

$\omega = \Delta$ in ḥḥḥḥ K. (in U. ḥḥḥḥ) = ḥḥḥḥ *to search*, see p. 267.

§ 112. *Interchange of ʿ and ʔ.* This is very common both in O.S. and N.S.

a. Regularly in verbs ʔ , ʔ , ʔ , §§ 38, 39, 42.

b. Also in the following words:—

ʔḥḥ U. = ʔḥḥ K. Sh. *course*.

ʔḥḥ = ʔḥḥ O.S. *length*, m.

ʔḥḥ U. Sal., = O.S. ʔḥḥ *to wail*, § 46.

ʔḥḥ U. K., O.S. or ʔḥḥ MB. Sh. or ʔḥḥ U. *to swear*, § 46.

ʔḥḥ or ʔḥḥ as O.S. *to bind*.

ʔḥḥ U. *a bond*, m. = Al. ʔḥḥ = ʔḥḥ K.; O.S. ʔḥḥ or ʔḥḥ .

ʔḥḥ U. K. or ʔḥḥ MB., O.S. or ʔḥḥ U. *to bake*, § 46.

ʔḥḥ *to be long*, O.S. ʔḥḥ .

ʔḥḥ U. K. or ʔḥḥ MB. *to sit*, O.S. ʔḥḥ (ʔ), p. 301.

ʔḥḥ U. = ʔḥḥ K., O.S. = ʔḥḥ Ti. *a balance*, p. 217.

c. *Insertion of Yudh.* In the present of verbs of the form ʔḥḥ or ʔḥḥ , § 46. Also in ʔḥḥ m., ʔḥḥ f., Al. sometimes for ʔḥḥ , ʔḥḥ *thou* (p. 16); ʔḥḥ Al. or ʔḥḥ as U. K. *soul*, f.; ʔḥḥ U. Tkh. *a yard* (the measure), m. = O.S. ʔḥḥ (in Al. ʔḥḥ lit. *an arrow*, m.): ʔḥḥ in K. also is *an arm* = ʔḥḥ U. m. = ʔḥḥ O.S., Al. and

sometimes in Ti. [in Sh. **ܕܗܩܬܐ** m., p. 291]; **ܕܗܩܬܐ** Al. ring, p. 321; **ܕܗܩܬܐ** m. *arable land* = Turk. *مزرعه*; **ܕܗܩܬܐ** or **ܕܗܩܬܐ** f. = **ܕܗܩܬܐ** O.S. m. *a native lamp*.

d. *Omission of Yudh.* In some Gawar forms in **ܕ** verbs, § 42; in Urmi verbs of the form **ܕܗܩܬܐ** = **ܕܗܩܬܐ** to believe, § 83 D; and in **ܕܗܩܬܐ** U. *a chimney, a vent of an earth oven* = **ܕܗܩܬܐ** K. = **ܕܗܩܬܐ** Sh. (feminine of **ܕܗܩܬܐ** an eye); also in **ܕܗܩܬܐ** a water pipe (*hubble-bubble*) U. = **ܕܗܩܬܐ** K. In K. **ܕܗܩܬܐ** f. is an ordinary pipe for tobacco (or **ܕܗܩܬܐ**), the Urmi **ܕܗܩܬܐ** f. Also in several causatives, § 45; in U. feminines of the form **ܕܗܩܬܐ**, p. 59; and so **ܕܗܩܬܐ**, fem. of **ܕܗܩܬܐ** U. K. or **ܕܗܩܬܐ** Al. *young of an animal* (root **ܕܗܩܬܐ**, p. 335?).

§ 113. **ܕܗܩܬܐ** is not found in O.S. In N.S. it is much used for **ܕܗܩܬܐ** in Ṭiari and sometimes elsewhere; as **ܕܗܩܬܐ** Ti. = **ܕܗܩܬܐ** U. *butter*, m.; **ܕܗܩܬܐ** Ti. = **ܕܗܩܬܐ** O.S. = **ܕܗܩܬܐ** U. = **ܕܗܩܬܐ** Al. Z. *belly*, f.; **ܕܗܩܬܐ** Ti. = **ܕܗܩܬܐ** U. = **ܕܗܩܬܐ**, Az. = O.S. **ܕܗܩܬܐ** *tooth*, m., and the like.

The sound in N.S. seems to come in various ways:—

a. It represents **ܕܗܩܬܐ** in foreign words, as **ܕܗܩܬܐ** U. *a flower*, m., Turk. *چيچك*; **ܕܗܩܬܐ** a magpie, m., Pers. *چوچه*.

b. It corresponds to O.S. **ܕܗܩܬܐ**, as in Ṭiari words above; also in **ܕܗܩܬܐ** to be extinguished, O.S. **ܕܗܩܬܐ**; **ܕܗܩܬܐ** m. *a clap of the hands* (usually pl.), O.S. **ܕܗܩܬܐ**, **ܕܗܩܬܐ** the palm of the hand; **ܕܗܩܬܐ** to climb, perh. O.S. **ܕܗܩܬܐ** to surround [as N.S. **ܕܗܩܬܐ** (K.) to go round, and **ܕܗܩܬܐ** to envelop in a shroud]; **ܕܗܩܬܐ** or **ܕܗܩܬܐ** K. to rebuke, perh. from O.S. **ܕܗܩܬܐ** id.

c. **ܕܐ** : as **ܡܪ ܩܕܫܢܝܫ** = (in the manuscripts) **ܡܪ ܩܕܫܢܝܫ** *Qudshanis*, the village of Mar Shimun, the Catholicos.

d. **ܕܐ** = **ܐ** : **ܡܫܝܝܐ** = **ܡܫܝܝܐ** K. *to sputter*, **ܕܐܝܐ** *to be angry, to be alienated*, perhaps = Heb. **זר** *id.*

e. **ܕܐ** = **ܐ** :

ܕܡܐ or **ܕܡܐ** *to shut*, Heb. **סָם** (so Chald.).

ܕܡܐ or **ܕܡܐ** *to scratch* = **ܕܡܐ** N.S., O.S. see p. 313. Cf. N.S. **ܕܡܐ** *a scratch*, p. 232.

ܕܡܐ *to split* = Chald. **ܡܠܕ** (or O.S. **ܡܠܕ** *to break*?).

ܕܡܐ *to thrust, prick* = **ܕܡܐ** in which **ܕ** is pron. **ܐ**, § 105.

ܕܡܐ = **ܕܡܐ** = **ܕܡܐ** as above, p. 258.

ܕܡܐ *to search, pick the teeth, pick out with a knife*, O.S. **ܕܡܐ** *to dig*, or Chald. **ܕܡܐ** *id.*, p. 253.

ܕܡܐ *to break in pieces, crash* = **ܕܡܐ** *to crush*, pp. 253, 254.

ܕܡܐ or **ܕܡܐ** *to cut*, perhaps = O.S. **ܕܡܐ** *to cut*, p. 257.

ܕܡܐ in the sense *to be leafy or crowded* = **ܕܡܐ**, cf. O.S. and N.S. **ܕܡܐ** *a leaf*, m., pp. 264, 265.

ܕܡܐ = **ܕܡܐ** U. = **ܕܡܐ** = **ܕܡܐ** K. *to whisper*.

ܕܡܐ or **ܕܡܐ** or **ܕܡܐ** *to wrinkle, crumple* = **ܕܡܐ** O.S., see p. 268 and below.

ܕܡܐ K. *to wring the neck, pluck* = N.S., O.S. **ܕܡܐ** *to cut off, twist, pluck* (grapes).

ܕܡܐ *to pinch* = **ܕܡܐ** N.S. *to twist, distort, squeeze*. See above.

ܕܡܐ or **ܕܡܐ** *tendon*, m., § 77 (2), p. 231.

f. **ܕܐ** = **ܐ** : **ܕܐ** or **ܕܐ** *to bruise, crush*.

g. $\text{ܕܥܐ} = \text{ܡܕ} : \text{ܡܥܒܕ}$ U. = ܡܡܥܒܕ K. Q. Sh. = ܡܡܥܒܕܐ K.
 (§ 110, c) = Arab. مسجد *a mosque*. The root is ܡܥܒܕ to worship,
 Heb. Chald. O.S. Arab.

h. $\text{ܕܥܐ} = \text{ܥܐ}$ (see also § 119): ܡܥܒܕܐ U. in the sense to glitter (as
 snow) = ܡܥܒܕܐ K., see § 45, h. Perhaps also ܡܥܒܕܐ , see above, e.

i. $\text{ܕܥܐ} = \text{ܥܐ}$:

ܕܥܐ or ܕܥܐ f. *heel*, Turk. اوکچه .

ܕܥܐ *fist*, m., see § 92, b.

ܕܥܐ K. = ܕܥܐ U. = ܡܥܒܕܐ O.S. *an account, reckoning*, m.

ܕܥܐ U. = ܕܥܐ K. to toss up; also, in K. to get ready for battle
 [but ܕܥܐ K. = ܕܥܐ p. 328].

ܕܥܐ U. = ܕܥܐ Al. Tkh. = Turk. چوبان *a shepherd*, m. (also
 ܕܥܐ U. Tkh. as O.S.).

ܕܥܐ to be smooth, and so ܕܥܐ smooth, or ܕܥܐ , O.S. ܕܥܐ
 to smooth.

ܕܥܐ to fade slightly: have a sore eye: collapse, as a football.
 O.S. ܕܥܐ to fade, O.S. ܕܥܐ to be squeezed dry. Cf. also N.S.
 ܕܥܐ to fade, p. 267.

$\text{ܕܥܐ} = \text{ܕܥܐ} = \text{ܕܥܐ}$ to pierce, put out the eyes; in K. to fade slightly.

$\text{ܕܥܐ} = \text{ܕܥܐ}$ to blister, prick up the ears. The latter also is
 to give a pledge, flood, § 45, g.

ܕܥܐ to plaister, O.S. ܕܥܐ to slip, ܕܥܐ viscosity.

$\text{ܕܥܐ} = \text{ܕܥܐ}$ to crack, snap, p. 268.

ܕܥܐ to go bad, as gum; perh. O.S. ܕܥܐ , see p. 265.

$\text{ܕܥܐ} = \text{ܕܥܐ}$ to whisper, see above, e, and p. 272.

j. $\text{ج} = \text{ج} : \text{ج} : \text{ج} \text{ to find, is pronounced } \text{ج} \text{ in U. } \text{ج} \text{ in K., (also rarely 1st Conj., but with Mim).}$

$\text{ج} \text{ to twist, perhaps O.S. } \text{ج} \text{ to twist, or O.S. } \text{ج} \text{ id.}$

k. $\text{ك} = \text{ك} = \text{ك} \text{ K.} = \text{ك} = \text{ك} \text{ U. to have a sore eye, see i, above. For } \text{ك} \text{ see j, above.}$

l. $\text{ل} = \text{ل} : \text{ل} \text{ or } \text{ل} = \text{ل} \text{ O.S. October or November, m. (in pl. autumn, } \text{ل} \text{ N.S.). } \text{ل} \text{ to pluck, cut (K.), perh. [p. 262] = O.S. } \text{ل} \text{ to cut or root out; or possibly Heb. } \text{ל} \text{ to extract (so Arab.), shake down (fruit). In N.S. } \text{ל} = \text{to gnaw, snatch. From this root probably comes } \text{ל} \text{ to tear or worry as an animal, p. 255. For } \text{ל} = \text{ל} \text{ and its variants, see §§ 26—28, 96.}$

m. We have $\text{م} \text{ and } \text{م} \text{ interchanged in } \text{م} \text{ K.} = \text{م} \text{ Al., Arab.} = \text{م} \text{ Tkh. a cock, [in U. } \text{م} \text{ lit. the crower]; } \text{م} \text{ to take in the hand (cf. } \text{م} \text{ p. 294), cf. O.S. } \text{م} \text{, and Chald. } \text{م} \text{ to curve (as the hand?); } \text{م} \text{ to roll, see p. 275. For } \text{م} = \text{م} \text{ see § 68. Also at the end of foreign words } \text{م} \text{ and } \text{م} \text{ are constantly interchanged, } \text{م} \text{ and } \text{م} \text{. In Al. } \text{م} \text{ to laugh, sometimes has initial Kap.}$

n. ن is silent in J. in the affix $\text{ن} \text{ thy.}$

§ 114. *Interchange of liquids, etc.*

a. $\text{د}, \text{م}, \text{م}, \text{د}$ are interchanged in the following words:—

د as O.S., but usually د September, m., p. 73.

د Al. = د who, § 13, O.S. د .

د (O.S. 'د) Gk. $\sigma\tau\upsilon\lambda\omicron\varsigma$, pillar, m.

د m. horse doctor = Turk. د .

ܕܝܠܡܕܐ U. or ܕܝܠܡܕܐ U. = ܕܝܠܡܕܐ Q. = ܕܝܠܡܕܐ K. = ܕܝܠܡܕܐ U. Tkh. (all ܐ) *deserted, ownerless*.

ܠܒܠܡܐ *white cherry* (p. 53) = Turk. ڪراس or ڪراز.

ܡܕܡܐ *to be ruined by water, to be shipwrecked*, perh. = ܡܕܡܐ as O.S. *to choke, drown*. Also ܡܕܡܐ in K. = *to nick with a knife*, O.S. ܡܕܡܐ *to cut*.

ܕܝܠܡܐ = ܕܝܠܡܐ § 113, *k*.

ܕܝܠܡܐ = ܕܝܠܡܐ = ܕܝܠܡܐ § 113, *i*.

ܕܝܠܡܐ Ti. *to play*, perh. = O.S. ܕܝܠܡܐ *to be prosperous, happy*.

ܕܝܠܡܐ = ܕܝܠܡܐ = ܕܝܠܡܐ = ܕܝܠܡܐ *to carry*, §§ 45, 46.

ܕܝܠܡܐ *to fall over, die*, perh. from ܕܝܠܡܐ *to fall*, p. 260.

ܕܝܠܡܐ = ܕܝܠܡܐ K. *to babble*, p. 252.

ܕܝܠܡܐ also = ܕܝܠܡܐ *to grow* = ܕܝܠܡܐ Al., O.S. p. 258.

ܕܝܠܡܐ *to roll, roll over, stagger*, perhaps = ܕܝܠܡܐ from ܕܝܠܡܐ *to be round*; or from ܕܝܠܡܐ *to fall*. So ܕܝܠܡܐ p. 263.

ܕܝܠܡܐ, also as O.S. ܕܝܠܡܐ *Festival of the Twelve Apostles*.

ܕܝܠܡܐ K. = ܕܝܠܡܐ K. *to blossom*, § 45, *g*, and p. 312.

ܕܝܠܡܐ = ܕܝܠܡܐ = ܕܝܠܡܐ *to soil*. The first also *to beat gently* = ܕܝܠܡܐ or ܕܝܠܡܐ p. 273.

ܕܝܠܡܐ and ܕܝܠܡܐ from ܕܝܠܡܐ, pp. 262, 265.

ܕܝܠܡܐ and ܕܝܠܡܐ f. ointment = Turk. ܡܠܡܐ.

ܕܝܠܡܐ U., O.S. = ܕܝܠܡܐ K. *to mumble*, p. 254.

ܕܝܠܡܐ or ܕܝܠܡܐ *to lame or be lame*, pp. 262, 265.

كَمَضْ or كُ or كَمَضْ m. *the pulse* (Turk. لمس?).

كَمَضْ m. *felt*, Turk. نمد.

كَمَضْ German, Turk. نمسه or لمسه Germany.

كَمَضْ to leak, O.S. كَمَضْ to ooze, p. 111.

كَمَضْ = كَمَضْ K. to grope, pp. 262, 268.

كَمَضْ to crumble, p. 259.

كَمَضْ U. = كَمَضْ K. = كَمَضْ K. to wedge in, p. 274.

كَمَضْ to beseech, Heb. קָהַל, p. 255.

كَمَضْ to rumble or crash, K. = كَمَضْ or كَمَضْ to thunder. In U. كَمَضْ = to be downhearted, perh. for كَمَضْ, O.S. كَمَضْ to be musty.

كَمَضْ U. = كَمَضْ K. to be bitter. See § 81 (5).

كَمَضْ for كَمَضْ to alter, § 92, b.

كَمَضْ or كَمَضْ to switch, beat.

كَمَضْ Al. = كَمَضْ U. K. to consider, p. 266.

كَمَضْ or كَمَضْ U. to pant, p. 270.

كَمَضْ to tear, from N.S. كَمَضْ to snatch, p. 270.

كَمَضْ m. descendant, Arab. Turk. سلسله, p. 274.

كَمَضْ black pepper, f., Tkh. Sh. = O.S. كَمَضْ = πέπερι (in U. كَمَضْ f., in K. كَمَضْ or in Tkh. كَمَضْ). So كَمَضْ K. red pepper (= Sh. U. كَمَضْ f.).

كَمَضْ U. Sh. = كَمَضْ Sh. = كَمَضْ Tkh. = كَمَضْ Ti. (= كَمَضْ Tkh.) a top.

كَمَضْ m. = كَمَضْ p. 231, rule, canon.

ܠܕܢܝܐ K. = ܠܕܢܝܐ K. *noise* [also ܠܢܝܐ K., ܠܢܝܐ U.
U. ܠܢܝܐ Sh. ܠܢܝܐ Tkh. ܠܢܝܐ Tkh.].

ܕܐܘܠܡܐ or ܕܐܘܠܡܐ U. *newspaper*, m. Pers., (in K. ܕܐܘܠܡܐ f.).

ܝܕܝܕܝܐ (ܐ) or ܝܕܝܕܝܐ or ܝܕܝܕܝܐ *trousers tied at the ankle*, m.

ܝܕܝܕܝܐ *turnip* (p. 54), Turk. شلغم.

ܕܐܘܠܡܐ = ܕܐܘܠܡܐ Q. *twelve*, § 26.

b. Liquids are interchanged with other letters:—

ܠܢܝܐ *when* = O.S. ܠܢܝܐ (in Ti. ܠܢܝܐ).

ܕܢܝܐ U., also ܕܢܝܐ as O.S. *to number*.

ܕܢܝܐ, also ܕܢܝܐ *to rub*.

ܕܢܝܐ Ti. Al. = ܕܢܝܐ Tkh. *to push*.

ܕܢܝܐ U. Ti. Sh. = ܕܢܝܐ K. *service*, f., p. 316.

ܕܠ *all*, sometimes pron. ܕܠ before a noun, esp. in Al. Z.

ܕܠܢܝܐ MB. = ܕܠܢܝܐ *stove*, § 88, g.

ܕܠܢܝܐ f. *a wood*, Turk. بيشه, Kurd. ميشه.

ܕܠܢܝܐ *ladder*, O.S. ܕܠܢܝܐ, Arab. سلم.

ܕܠܢܝܐ *earring*, O.S. ܕܠܢܝܐ.

ܕܠܢܝܐ Al. *skull* = ܕܠܢܝܐ U. K., p. 289.

ܕܠܢܝܐ K. = ܕܠܢܝܐ K. *to bring ewes to be milked*, p. 261.

ܕ is silent in some parts of ܕܠܢܝܐ, § 46, and in ܕܠܢܝܐ *supper*
(lit. *evening meal*); sometimes in ܕܠ *all*, in Al. K. and in the preposi-
tion ܕ with affixes, § 32 (4) etc.; in the preterite of verbs ending in
ܕ, ܕ, ܕ, p. 85; and sometimes in that of verbs ܕܠ, ܕܠ in Al.;

thus **جَمْدَان** is in Al. often pron. *jmé'an* (as if **جَمْدَان**). So **جَمْدَان**
K. = **جَمْدَان** U. *the left hand* (also **جَمْدَان** as O.S. ; in Al. **جَمْدَان**).

§ 115. **𐎧𐎺** falls in **𐎧𐎺𐎠𐎧** *to-day*, § 67; so **𐎧𐎺 𐎧𐎺** *Al. daily*.

Also **جِدْمَى** U. in the evening, § 67.

تَذَكُّرٌ see p. 30.

מִגְבֵּי Ti. = מִגְבֵּי O.S. = מִגְבֵּי U. *thing*.

𐎧𐎠𐎢 m. 𐎧𐎠𐎢 f. *get up* (imperative). But 𐎧𐎠𐎢 often remains in Al.; and everywhere in the plural 𐎧𐎠𐎢.

Also as a preformative in all second conjugation verbs in U. Sal. Sup. J. Q. Gaw. etc., and elsewhere in those beginning with Mim, § 35; also usually in Al. in the second conjugation infinitive.

§ 116. **ʔ** often falls, especially at the end of a word:—

a. In the plural of the present participle: **قَدْصِبَ** = O.S. **قَدْصِبِي**, **قَدْصِبِي** = O.S. **قَدْصِبِي**.

b. In the past participle in **كُتِلَ بِهِ** K. = O.S. **كُتِلَ بِهِ**
he killed them (they were killed by him).

c. In K. Al. often (in Ti. almost always) at the end of the second pers. plural of verbs and pronouns, e.g. $\text{ḥāḥ} = \text{ḥāḥ}$ *you, pl.*

d. **فُسِبْ** or **فُسِبْ**, O.S. **سِبْ** *we.*

ۛۛۛ etc. § 121.

ۛۛۛ or ۛۛۛ (Zlama with either sound) Al. or ۛۛۛ = ۛۛۛ O.S.
they, §§ 10, 12.

𐤀𐤓𐤊 m. 𐤀𐤓𐤊 f. *thou*, so O.S.

כָּזָב or כָּזָבָה *entire, a whole number*¹, Turk. بتون.

¹ This word is much used in counting; where we should say *five* a Syrian would often say **ܐܚܕܐ ܕܚܝܬܐ**.

ܕܠܬܕܐ *giant*, m., so O.S.; not colloquial in N.S.

ܕܚܡܐ K. *drop* = ܬܚܡܐ p. 228.

ܡܕܝܢܬܐ *city*, so O.S. The ܢ reappears in the plural ܡܕܝܢܬܐ.

ܡܡܠܐ U. = ܡܡܠܐ K. *for instance*.

ܡܢ *from*. The Nun often falls before a noun etc., esp. in K. Al.

ܡܨܝܠܐ *a sieve*, from ܢܝܠ *to sift*, pp. 282, 291.

ܡܨܕܕܐ U. or ܡܨܕܕܐ K. = O.S. ܡܨܕܐ *again*, p. 316.

ܡܨܠܐ *balance*, root ܡܨܐ, pp. 217, 323.

ܡܨܠܐ K. = ܡܨܠܐ U. *to dam*, cf. N.S. ܡܨܠܐ *a dam*, p. 274.

ܡܨܠܐ U. = ܡܨܠܐ K. *prohibited*.

ܡܨܠܐ (O.S. ܡܨܐ) *a year*. The Nun reappears in the plural ܡܨܠܐ.

Nun is inserted in ܡܨܠܐ m. *cluster of grapes*, cf. ܡܨܠܐ *to pluck*.

§ 117. ܢ final in Salámas is often like ܢ or ܢܐ; as ܢܐܡܐ or ܢܐܡܐ *save*, pl. ܢܐܡܐ ܢܐܡܐ *heal me*. See § 90.

ܢ before ܢ or ܢ is pron. like ܢܐ, as ܢܐܢܐ (*šmbar*) *store-room*.

§ 118. ܢ, which gives a semi-guttural sound to the accompanying vowel in U. and part of K. (especially Ti.) has usually only the force of ܢ in Tkh. Al. Ash. Hence they make in Tkhuma a causative, ܢܐܢܐ (*mé-qŕ*) *to take root*, from ܢܐܢܐ *to dig*. But in some words even in these districts ܢ modifies the sound, especially at the beginning of a word.

The break due to ܢ [§ 4] is especially marked in Ti. Thus they will say *b'elî* for ܢܐܢܐ *I wished*. In most districts, even where

ح does often make a break, this would be *bélî* or *bîlî*. So **حَكْ** *act of desiring*, which in most districts cannot be distinguished from **حُسْ** *a house*, in Ṭiari has a marked break.

§ 119. *Interchange of ح and ه (or ه in Baz).*

ح = ܚ Chald. (γε) = ܚ or ܚ Mand. (Nöld. § 20, 146).

حَمَسْ (or حَمَسْ ?) *hair*, m. perh. = O.S. **ܚܡܫܐ** *id.*

ܚܚܚܚܚܚ *Kurdistan*, but ܚܚܚܚܚܚ or ܚܚܚܚܚܚ *a Kurd*.

ܚܚܚ U. = ܚܚܚ K. *to tie a knot*, pp. 262, 265.

ܚܚܚ U. = ܚܚܚ K. = ܚܚܚ O.S. *a knot*, m.

ܚܚܚ Al. and ܚܚܚ Al. *to speak* = ܚܚܚ U. K. *to tell* ?

ܚܚܚ U. or ܚܚܚ K. or ܚܚܚܚܚ or ܚܚܚܚܚ or ܚܚܚ K. *to gather up, carry off*, esp. as floods, p. 268.

ܚܚܚ *to justify*; cf. Heb. ܚܚܚ = O.S. **ܚܚܚ** *truth*, and N.S. **ܚܚܚ** *upright*, and Al. **ܚܚܚ** *fat*: same connexion as between **ܚܚܚ** *fat*, and **ܚܚܚ** *true*; both of which mean literally *well made*, § 123.

ܚܚܚ *to groan*, O.S. **ܚܚܚ** p. 255.

ܚܚܚ Tergawar = ܚܚܚ § 92, b, p. 297.

ܚܚܚ, O.S. **ܚܚܚ**, Heb. ܚܚܚ *threshold*, p. 280.

ܚܚܚ = ܚܚܚ Sal. = ܚܚܚ Al. *sign of the past tense*, p. 82.

ܚܚܚ as O.S. = ܚܚܚ Baz *flour*, m. [See further, § 113, h.]

ܚܚܚ K. *to hug* = ܚܚܚ K. *to wrap*, Chald. ܚܚܚ.

ܚܚܚ O.S. *caper berry* = Arab. ܚܚܚ.

ܚ is silent in ܚܚܚ *command*, in part of U. § 76 (4); § 120, c.

§ 120. *Interchange of ܐ and ܕ or ܡ.*

a. ܐ = ܕ or ܡ in many foreign words; ܕ and ܡ of Pers. Turk. etc. often become ܐ and ܕ or ܡ in N.S., or if the softer sound is taken in the singular, the harder is used in the plural, § 18 (13); or both forms are found in N.S., as ܡܡܒ or ܕܡܒ in *arrears*, Arab. ܡܡܒܝܢ or ܕܡܢܝܢ garden, § 82 (13). So ܡܡܢܝܢ U. *small fire-place* = Turk. اوجاق; ܡܡܢܝܢ f. *shield* = Turk. قالقان; ܡܡܢܝܢ m. *mallet* = Turk. طوقمق; ܡܡܢܝܢ f. *hood* = Turk. باشلق; ܡܡܢܝܢ f. *bomb* = Turk. خمبره, etc. So also ܡܡܢܝܢ = ܕܡܢܝܢ § 73.

b. ܐ = ܕ, see § 100, g.

c. ܐ = ܕ in a few words:—

ܡܡܢܝܢ K., ܕܡܢܝܢ U. *certainly*, § 67, Arab. يقين.

ܡܡܢܝܢ = ܕܡܢܝܢ to *thunder*, cf. ܡܡܢܝܢ § 114, a.

ܡܡܢܝܢ also ܕܡܢܝܢ *eye of a needle*, p. 304.

ܡܡܢܝܢ Ti. to *bite* = ܕܡܢܝܢ to *peck*? See p. 312.

ܡܡܢܝܢ command, m., in Al. has ܕܡܢܝܢ, § 119.

ܡܡܢܝܢ or ܕܡܢܝܢ U. Tkh. = ܕܡܢܝܢ K. to *gather* (clothes), to *crouch*, p. 297.

ܡܡܢܝܢ Ti. = ܕܡܢܝܢ to *bleat*, *cry out*, § 46.

ܡܡܢܝܢ Tkh. = ܕܡܢܝܢ p. 297.

§ 121. ܕ in Ti. is often pronounced ܕ, as ܡܡܢܝܢ = ܕܡܢܝܢ I *said*.

ܕ falls in some words:—

ܡܡܢܝܢ, ܡܡܢܝܢ etc. *other*, p. 57.

ܡܡܢܝܢ to *be cold*, from O.S. ܡܡܢܝܢ, p. 120?

𐤁𐤓𐤕 Al. (sometimes) *son*, § 19.

𐤁𐤓𐤕 Al. *daughter*, § 19.

𐤁𐤓𐤕 U. = '𐤓 Ti. = '𐤓 Al. Z. = 𐤁𐤓𐤕 O.S. *belly*, f.

𐤁𐤓𐤕 Al. = 𐤁𐤓𐤕 U. K., O.S. lit. *My Lady* (title of St Mary).

𐤁𐤓𐤕 *bier*, f.; O.S. 𐤁𐤓𐤕 *bed*.

𐤁𐤓𐤕 *horn*, f. O.S. '𐤓.

𐤁𐤓𐤕, some parts of; see 𐤁𐤓𐤕 § 46.

𐤁𐤓𐤕 *almond* (?), §§ 88, h, 98.

𐤁𐤓𐤕 Al. = 𐤁𐤓𐤕 K. Al. = 𐤁𐤓𐤕 O.S. *two*, f. § 26.

Nöldeke (§ 24) suggests 𐤁𐤓𐤕 *young of an animal* = 𐤁𐤓𐤕 from 𐤁𐤓𐤕 *to be small*. See p. 324.

§ 122. 𐤁 is silent in a few words, as 𐤁𐤓𐤕 *again*; in U. both 𐤁 and 𐤓 silent, in K. 𐤓 silent, § 116, d. 𐤁𐤓𐤕 U. = 𐤁𐤓𐤕 K. = 𐤁𐤓𐤕 Al. Tkh. *to hit, attack*, O.S. 𐤁𐤓𐤕; see 𐤁𐤓𐤕 § 77 (2). 𐤁𐤓𐤕 *ears of corn*, p. 291. 𐤁𐤓𐤕 Al. *except* (p. 179), often has 𐤁.

Compare also 𐤁𐤓𐤕 K. *to plane*, p. 269 (in U. 𐤁𐤓𐤕 𐤁𐤓𐤕).

§ 123. Interchange of 𐤁 and 𐤓.

𐤁𐤓𐤕 f. *fear, awe*, Turk. احتياط.

𐤁𐤓𐤕 N.S. = 𐤁𐤓𐤕 O.S. *then* = εἴτα.

𐤁𐤓𐤕, or with 𐤁, *pillar*, m., § 85, Arab. ستون.

𐤁𐤓𐤕, or with 𐤓, *appetite*, f., p. 318.

𐤁𐤓𐤕 *obedience*, f., Arab. اطاعت.

ܕܐ (p. 122) in Al. becomes ܕܐ before ܕ.

ܕܐܡܕ f. *leg* (of mutton) = Turk. *بوت*.

ܕܐܠ see p. 328.

ܕܐܢܐ see p. 313.

ܕܐܝܕܐ, rarely ܕܐܝܕܐ f. *sake*, Arab. *خاطر*.

ܕܐܝܬܐ, or 'ܐ, *storey*, m., Turk. Arab. *طباقه*.

ܕܐܝܬܐ K. = ܕܐܝܬܐ U. *cannon*, f., Turk. *طوب* and *طوب*.

ܕܐܝܬܐ *eyelash*, m. (O.S. ܕܐܝܬܐ), § 18 (5).

ܕܐܝܬܐ, or 'ܐ, the latter chiefly in U. (O.S. ܕܐܝܬܐ), *to be lost* or *destroyed*, *to lose its sound*, as a letter; in Al. *to throw*, as Chald.

ܕܐܝܬܐ and ܕܐܝܬܐ for (ܕܐܝܬܐ O.S.), have ܐ usually in J. Al. Z.

ܕܐܝܬܐ (O.S. 'ܐ), usually pron. 'ܐ in U., *metal bowl*, f., § 87, l.

ܕܐܝܬܐ K., 'ܐ U., *to stick* intr., *be lighted*. In K. also *to wrestle*, *catch up*. So also ܕܐܝܬܐ *to stick*, *light*, tr., O.S. ܕܐܝܬܐ *to shut*, *join*.

ܕܐܝܬܐ, or 'ܐ, *to stick to*; so ܕܐܝܬܐ K. *to incite*, *stick*. ܕܐܝܬܐ is also *to put the claws into*, *cope with*, *attack*. Cf. ܕܐܝܬܐ, p. 50.

ܕܐܝܬܐ U. K., 'ܐ Al., *to persecute*, *drive out*, O.S. ܕܐܝܬܐ [ܕܐܝܬܐ in U. K. is *to crumble*, as Arab.].

ܕܐܝܬܐ *to be fat*, ܕܐܝܬܐ *fat*. Same root as ܕܐܝܬܐ *to be mended*, *get well* (O.S. ܕܐܝܬܐ *to make well*); 'fat' = 'well made,' cf. ܕܐܝܬܐ Al. § 119. So ܕܐܝܬܐ or ܕܐܝܬܐ *true*.

ܕܐܝܬܐ f. *tally*, *nick-stick*, Pers. *چوب خط*.

ܕܐܝܬܐ, ܕܐܝܬܐ, ܕܐܝܬܐ and derivatives, § 119, and pp. 262, 265.

ܕܐܝܬܐ *vagabond*, m., Pers. *بوطی*.

ܕܐܝܬܐ Al. = ܕܐܝܬܐ U. = ܕܐܝܬܐ K. = ܕܐܝܬܐ Al. *to subdue*.

مُطَلِّد, or with ط, contents, design, purpose, f., Arab. مطلب.

مُجَدِّد or ج' or ا' to tickle, p. 271.

مُجَدِّد Ti. or ا U. at a loss, at a standstill. Arab. معطل.

[Also مَجْدُ K. لَجْدُ Sh.]

مُفْهِم K. = مَفْهِم U. to whisper, § 113, e.

مُصْهِد K., with ا U., to prove, affirm, § 110, c.

نُقطَة f. dot, point, Turk. نقطه.

سُلْطَان, rarely with ا, captain, m., Arab. سلطان.

سُقْط, or with ط, U. Tkh. maimed, lame, Arab. سقط, p. 305.

صَبْط true, and صَبْطَان truth, often with ط.

عُطَار, or with ط, grocer, m., O.S. عَطَار, Arab. عطار.

فُوطَة f. apron, Arab. Turk. فوطه, Pers. فوته.

فُذْجَة a flea, usually with ط, § 89 (2).

قُحْط scarce, Turk. قحط.

قُوطِي f. small box, Turk. قوطى, Kurd. قوتى.

قُاطِر m. mule, Turk. قاطر.

شُرْط f. condition, covenant, Arab. شرط.

شَاطِر m. runner, footman, Turk. شاطر.

طُجْج U., or with ط, to air clothes (O.S. طُجْج to spread). With

ط also in N.S. to stretch oneself, spread open.

طَبْع temper, f., Arab. طبع.

طَاوَة m. fryingpan, Turk. طابه and طاو.

طَاسَة m. mallet, see p. 334.

طَوَق necklace, m., Turk. طوق.

طُوطِي قُوشِي parrot, m., Turk. طوطى قوشى.

ܐܠܬܐ, or ܐܠܬܐ, *three*, and cognate numerals, § 26, very often have ܬ initial. In ܐܠܬܐܬܐܬܐ *all three of them*, both Taus often = ܬ, and so in ܐܠܬܐܬܐܬܐ U. In ܐܠܬܐ Tau usually remains.

ܐܠܬܐܬܐ, or with ܬ, *avaricious*, Pers. طمعکار.

ܐܠܬܐ U., in K. with ܬ, *tin* (in sheets), Turk. تنكه.

ܐܠܬܐ *infant*, m., rarely with ܬ, Arab. طفل.

ܐܠܬܐ f. *strap* (p. 46), Turk. طاصمه or تصمه.

ܐܠܬܐ *layer*, Turk. طاق.

§ 124. Interchange of ܐ and ܬ.

In O.S. a ܐ frequently corresponds to a Hebrew שׁ: e.g. ܐܠܬܐ O.S. Chald. and N.S. *snow* = שׁלג Heb. So also in N.S. ܐ and ܬ are sometimes interchanged. Thus N.S. ܐܠܬܐ *to be spilt or upset* = N.S. ܬܠܐ *to overflow, be poured out*, O.S. ܬܠܐ *to pour out*, cf. ܐܠܬܐ and ܬܠܐ N.S. both *to pour out or spill*.

In Upper Tiari ܐ very frequently has the sound of ܬ. Thus ܐܠܬܐ *house*, ܐܠܬܐ *come*, ܬܐܠܐ *I came* (but not ܐܠܬܐ the present participle and tense), ܐܠܬܐ *hen*, ܐܠܬܐܬܐ *brought*, f., are pronounced respectively *bésha*, *shâ*, *shélî*, *kshésha*, *mûshésha*; and so all endings in ܬܐ, and many others. For the aspirate, see p. 299.

In Zakhu aspirated Tau frequently becomes Simkath: thus ܬܐܠܐ, ܬܐܠܐ, ܬܐܠܐ, ܬܐܠܐ, ܬܐܠܐ, ܬܐܠܐ (*las*); but ܬܐܠܐ etc. The same words also are used with ܐ in Z., though less frequently. So ܬ = ܐ, as ܬܐܠܐ, ܬܐܠܐ, for ܐܠܬܐ ܐܠܬܐ etc.

§ 125. ܐ in the Qudshanis dialect often has a sound between ܐ and ܬ, as ܐܠܬܐ *dead*, pronounced *mikha* (nearly). For this sound cf. § 107. So many parts of the verb ܐܠܬܐ *to come*, § 46.

§ 126. **ا** frequently falls, especially in U. Sal. Q. Gaw.:—

a. In plurals in U.: **اَسَاقِيسَ** *horses*, frequently pronounced *sâsâwâ-î*, **اَوْدَانِ** *villages*, frequently *mâwâ-î*, p. 67.

b. In Sal., Gaw., J., and Q. plurals. The **ا** disappears (but see p. 40), and the accent thus comes to be on the last syllable remaining. **دِپْنَا** *side*, and **دِپْنَا** (= **دِپْنَا**) *sides*, are only distinguished by accent, *dīpna* and *dīpná*. So **دِپْنَا** *our sides*.

c. In Sal. Gaw. J. Q. the **ا** falls in singulars in **بَ**, as **حَصْبَ** *a hat*, for **حَصْبَا**; **جَلْبَبَ** *shade*, for **جَلْبَبَا**. So also **فَاسَ** *face* = **فَاسَ**; **مَدَنَ** *village* = **مَدَنَ** p. 67; **بَ** *house* = **بَ**.

d. In the same districts **و** replaces **ا** in the abstract termination **اَسَ**—§ 78, as **وَدَبْطَاسَ** *righteousness* = **وَدَبْطَاسَ**. So even in U. **وَدَبْطَاسَ** *m. excess* = **وَدَبْطَاسَ** K. f.

e. In all districts in compound nouns of the form **فَدْنَبَ كَبَ** *a butterfly* (sic); and the fem. pres. part. in K. as on p. 34.

f. In **بَدَا**, **بَدَا** and words derived from them, § 16 (2).

g. **اَسَ** Ti. Al. *I can* = **اَسَ**; so **اَسَ** often when alone in Q., and elsewhere also when = **اَسَ** § 67; so often **اَسَ** Al. *lé*.

اَسَ *below* = **اَسَ** § 67.

اَسَ *to come*, and its causative, many parts of, §§ 46, 47.

اَسَ U. = **اَسَ** K., O.S. (**اَسَ**) *after*.

اَسَ U. Tk. *a napkin, handkerchief*, f. (usually), Pers.

اَسَ (also **اَسَ** U. **اَسَ** K. **اَسَ** Al.).

اَسَ Q. = **اَسَ** *new*, and similar forms, § 21 (9) and p. 313.

اَسَ U. *three*, m., and cognate numerals, p. 65.

APPENDIX.

I. VERNACULAR OF THE JEWS OF AZERBAIJAN.

The Jews of North-west Persia speak a dialect which bears a close resemblance to that of the Urmi Syrians. The following specimen, to which a literal translation in Urmi Syriac is added, is from a leaf* printed at Odessa by an Azerbaijan Jew as an example of a proposed translation of the Old Testament into his native tongue. It is given exactly as written, except that Syriac letters are used instead of Hebrew to shew more clearly the relation to the vernacular Syriac. The Jewish writer has not inserted Dagesh forte.

PSALM ii.

[illegible]

¹ 𐤔 for 𐤌.—² Cf. O.S. 𐤔𐤌𐤔𐤌 power. Heb. and Chald. שְׁלִטוֹן. 𐤔 for 𐤌.
—³ The adjective comes before the noun, contrary to the Syriac usage.—⁴ 𐤔 for 𐤌.—

⁵ The future without **ج** as in *Ṭiari*.—⁶ Apparently the final syllable has the second long Zlama sound, the first the short Zlama sound as U., as against the K. sound, which is Khwaṣa.—⁷ This method of taking affixes is unlike O.S. or N.S. The **2** corresponds to the first **ب** in **تبي**.—⁸ The substantive verb, formed on the same prin-

* The author is indebted for this leaf to the Rev. Dr Labaree of the American Presbyterian Mission at Urmi.

10 (8) * 9 11 12 13 (9) * 14 15 16 17 (10) * 18 19 20 21 22 (11) * 23	10 (8) * 9 11 12 13 (9) * 14 15 16 17 (10) * 18 19 20 21 22 (11) * 23
10 (8) * 9 11 12 13 (9) * 14 15 16 17 (10) * 18 19 20 21 22 (11) * 23	10 (8) * 9 11 12 13 (9) * 14 15 16 17 (10) * 18 19 20 21 22 (11) * 23
10 (8) * 9 11 12 13 (9) * 14 15 16 17 (10) * 18 19 20 21 22 (11) * 23	10 (8) * 9 11 12 13 (9) * 14 15 16 17 (10) * 18 19 20 21 22 (11) * 23
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10 (8) * 9 11 12 13 (9) * 14 15 16 17 (10) * 18 19 20 21 22 (11) * 23	10 (8) * 9 11 12 13 (9) * 14 15 16 17 (10) * 18 19 20 21 22 (11) * 23
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10 (8) * 9 11 12 13 (9) * 14 15 16 17 (10) * 18 19 20 21 22 (11) * 23	10 (8) * 9 11 12 13 (9) * 14 15 16 17 (10) * 18 19 20 21 22 (11) * 23
10 (8) * 9 11 12 13 (9) * 14 15 16 17 (10) * 18 19 20 21 22 (11) * 23	10 (8) * 9 11 12 13 (9) * 14 15 16 17 (10) * 18 19 20 21 22 (11) * 23

ciple as the 3 sing. of N.S., and 3 pl. in K. etc. But the pronoun is not in the affix form as we should expect. The forms given in this extract are, 2 s. m. 11, 3 s. f. 12, 3 pl. 13.—⁹ The same metathesis as in N.S., see § 92, b. 14 from 15 or 16.—¹⁰ For the metathesis cf. 17 Tkh. = 18 § 46.—¹¹ For the form of the verb cf. 19 K., 20 Al.—¹² 21 for 22 as above. So sometimes in K. 23 takes the place of 24 as the sign of the direct object.—¹³ The preformative 25 omitted as in U. The Rwaşa (Kibbutz under 26 in the original) stands for 27. The 28 is omitted as in N.S.; the 29 as occasionally in N.S.; the 30 as in Tīari.—¹⁴ Turk. 31.—¹⁵ Construct state. For the metathesis cf. 32 K. = 33 O.S., U.—¹⁶ The writer represents the 34 sound by 35.—¹⁷ For this word cf. § 83 (14).—¹⁸ Heb. 36.—¹⁹ The 37 of 38 has a 39 sound, as it has a 40 sound in N.S., cf. §§ 104, 105.—²⁰ For the ending of N.S. 41.—²¹ Pthakha for N.S. Zqapa.—²² The verb 42 to serve, is used in K., Al.—²³ This word seems to shew a verb

<p> ⁵⁰ ܕܝܝܕ ܕܝܝܕ ⁴⁹ ܕܝܝܕ (S) * ܕܝܝܕ ⁴⁸ ܕܝܝܕ ܕܝܝܕ ⁸ ܕܝܝܕ : ܕܝܝܕ ܕܝܝܕ ܕܝܝܕ ⁴¹ ܕܝܝܕ : ܕܝܝܕ * ܕܝܝܕ </p>	<p> ܕܝܝܕ : ܕܝܝܕ ܕܝܝܕ ܕܝܝܕ (S) * ܕܝܝܕ : ܕܝܝܕ ܕܝܝܕ : ܕܝܝܕ ܕܝܝܕ ܕܝܝܕ ܕܝܝܕ : ܕܝܝܕ * ܕܝܝܕ </p>
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O.S. ܕܝܝܕ *wicked*.—⁴⁸ See § 50.—⁴⁹ This seems to be feminine, unlike the Syriac equivalent ܕܝܝܕ.—⁵⁰ Perhaps = N.S. ܕܝܝܕ or ܕܝܝܕ *this* (f.).

II. PROVERBS¹.

1. **ܡܢ ܕܕܥܝܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ** *Of his spittle he is making bread and butter.* 'He will skin a flint to make soup.'

2. **ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ** *Pillau is not for filling the mouth, but oil and rice are necessary.* Said when a man is not careful in his eating, and does not know the pleasures of the table.

3. **ܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ** *Let him put his reels by themselves.* Said by a man when told that another is angry: Never mind, I do not care; I have nothing to do with him.

4. **ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ** *A pitcher of water breaks on the way to the well, cf. Eccles. xii. 6.* 'A sailor dies on the sea.'

5. **ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ** *Aliter: ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ* *The rope was short and did not reach you.* Said when a man comes in too late for a thing, or if he does not listen to the beginning of a story and then wishes to have it repeated. 'A day too late for the fair.'

6. **ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ** *The rat could not get in at the hole, and now he has hung a turnip on to its tail.* Said when a man after failing to do a thing tries to do something more difficult.

¹ The explanations added here are those given by the Syrians from whom the proverbs were collected.

18. **וְאִם יִשְׁכַּב בְּפָנֵי אֹיְבֵהוּ : יִשְׁכַּח עָלָיו אֲסֹפֹתָיו** K. *If a man sleeps in the presence of his enemy, calamities will wake him up.*

19. **וְאִם יִשְׁכַּב בְּפָנֵי אֹיְבֵהוּ : יִשְׁכַּח עָלָיו אֲסֹפֹתָיו** *Water on the top of a gourd, walnuts on the top of a dome. One can get nothing into a fool's head.*

20. **וְאִם יִשְׁכַּב בְּפָנֵי אֹיְבֵהוּ : יִשְׁכַּח עָלָיו אֲסֹפֹתָיו** K. *A gourd's head is better than a man who will not obey his superior. A fool is better than a disobedient man.*

21. **וְאִם יִשְׁכַּב בְּפָנֵי אֹיְבֵהוּ : יִשְׁכַּח עָלָיו אֲסֹפֹתָיו** K. *If an old woman wants to fast, Fridays and Wednesdays are plenty. Said to a man to dissuade him from doing a thing he is fond of: Do not do it now, there is plenty of time to do it in.*

22. **וְאִם יִשְׁכַּב בְּפָנֵי אֹיְבֵהוּ : יִשְׁכַּח עָלָיו אֲסֹפֹתָיו** U. *If you are a thief there are plenty of nights.* [The same.]

23. **וְאִם יִשְׁכַּב בְּפָנֵי אֹיְבֵהוּ : יִשְׁכַּח עָלָיו אֲסֹפֹתָיו** K. *If (a man) does not walk on his head he will not know the measure of his foot. Great men ought to consider their inferiors.*

24. **וְאִם יִשְׁכַּב בְּפָנֵי אֹיְבֵהוּ : יִשְׁכַּח עָלָיו אֲסֹפֹתָיו** (aliter **וְאִם יִשְׁכַּב בְּפָנֵי אֹיְבֵהוּ : יִשְׁכַּח עָלָיו אֲסֹפֹתָיו**) *The liar's (madman's) house was burnt and no one believed him. 'He cried Wolf so often that no one believed him when the wolf came.'*

25. **וְאִם יִשְׁכַּב בְּפָנֵי אֹיְבֵהוּ : יִשְׁכַּח עָלָיו אֲסֹפֹתָיו** K. *Sour milk which has been tried is better than untried curds. 'A bird in the hand is worth two in the bush.'* In K. **וְאִם יִשְׁכַּב בְּפָנֵי אֹיְבֵהוּ** is sour, not sweet, milk.

26. **וְאִם יִשְׁכַּב בְּפָנֵי אֹיְבֵהוּ : יִשְׁכַּח עָלָיו אֲסֹפֹתָיו** (sic) **וְאִם יִשְׁכַּב בְּפָנֵי אֹיְבֵהוּ : יִשְׁכַּח עָלָיו אֲסֹפֹתָיו** *He takes it in at one ear and lets it out at the other.*

27. ܡܕܥܝܢܐ ܕܝܗܘܐ ܡܕܥܝܢܐ ܕܝܗܘܐ U. *A mad head gives trouble to its foot.* A foolish governor is the bane of the people.

28. ܕܡܕܥܝܢܐ ܕܡܕܥܝܢܐ ܕܡܕܥܝܢܐ : ܕܡܕܥܝܢܐ ܕܡܕܥܝܢܐ K. *If a house could be built by loud talking, an ass could build two castles in one day.* 'Much cry, little wool.'

29. ܡܕܥܝܢܐ ܕܡܕܥܝܢܐ ܕܡܕܥܝܢܐ : ܡܕܥܝܢܐ ܕܡܕܥܝܢܐ U. *They said to the ass, Shew your good breeding, and he lifted up his tail.* Said when a man plays the fool, when he ought to be serious.

30. ܡܕܥܝܢܐ ܕܡܕܥܝܢܐ ܕܡܕܥܝܢܐ : ܡܕܥܝܢܐ ܕܡܕܥܝܢܐ U. *Do they turn away a dead man from a graveyard?* Said by a man who is turned out of his lodging after nightfall.

31. ܡܕܥܝܢܐ ܕܡܕܥܝܢܐ : ܡܕܥܝܢܐ ܕܡܕܥܝܢܐ U. *The bowl has fallen: either (I heard) the sound of its (fall) or the echo.* 'If you throw mud some is sure to stick.'

32. ܡܕܥܝܢܐ ܕܡܕܥܝܢܐ : ܡܕܥܝܢܐ ܕܡܕܥܝܢܐ U. *The ass has come and stopped the singing.* Said of an interruption.

33. ܡܕܥܝܢܐ ܕܡܕܥܝܢܐ ܕܡܕܥܝܢܐ : ܡܕܥܝܢܐ ܕܡܕܥܝܢܐ U. *A cock crows in the presence of another.* Said when an accusation is made secretly.—Confront the parties.

34. ܡܕܥܝܢܐ ܕܡܕܥܝܢܐ ܕܡܕܥܝܢܐ : ܡܕܥܝܢܐ ܕܡܕܥܝܢܐ U. *Do not (go) far behind, (put) a stone on it.* Restrain yourself.

35. ܡܕܥܝܢܐ ܕܡܕܥܝܢܐ ܕܡܕܥܝܢܐ : ܡܕܥܝܢܐ ܕܡܕܥܝܢܐ U. *Let him who brings it by night, bring it by day.* I do not care whether he does it secretly or openly.

36. ܡܕܥܝܢܐ ܕܡܕܥܝܢܐ ܕܡܕܥܝܢܐ : ܡܕܥܝܢܐ ܕܡܕܥܝܢܐ U. *Let not him who brought it to the house last year bring it this year.* Said of an incorrigibly idle person.

37. **אֵלֶּכֶם לִפְנֵי הַמֶּלֶךְ** U. *Hereafter we will not light the lamp.* Said sarcastically of an ugly bride or the like. [Cf. no. 125.]

38. **הוּא כְּכַלְכַּל מְבֻשָּׁל** *He is an unwashed spoon.* Said of one who interferes.

39. **הַתְּנִיכָה הֵיאֵלָהּ שָׁרְשָׁהּ עֲסִיפָה** U. *A slender turnip has a thick root.* 'Quality is better than quantity.'

40. **לֹא הָיוּ בְּבֵיתוֹ אִישׁ וְלֹא הָיוּ בְּבֵיתוֹ אִישׁ** *They had not left a man in the house, and he said, Take my armour to the chief man's house.* [Same as no. 6.]

41. **כְּאָבִי כֵן אֲנִי** *A herb grows according to its root.* 'Like father, like son.'

42. **אֵין אִישׁ יֹאמַר דּוּמִי מֵעַצְמוֹ** *No man calls his own dumi sour* [dumi is a drink made from curdled milk, water, and herbs]. 'Every man thinks his own chickens are the best.'

43. **טוֹב שֵׁם וְרָע מִקְוֵה** *A good name: a deserted village.* Said of a famous man or place that is poor.

44. **הַמַּיִם הִשְׁבִּיחוּ מִלֵּךְ וְהוּא מְשַׁלֵּם** *The floods have swept away the mill and he is asking for the hoppers* (loose pieces of wood used to bring the wheat down on the mill-stone). Said when a man expects to find something valuable in a house which has been cleared out by robbers. Cf. no. 127.

45. **אִם הָיוּ בְּבֵיתוֹ אִישׁ וְלֹא הָיוּ בְּבֵיתוֹ אִישׁ** *If the master of the house is an accomplice with the thieves, they can take the bull out by the skylight.* 'A man's foes are they of his own household.'

46. **הַמַּיִם הִשְׁבִּיחוּ מִלֵּךְ וְהוּא מְשַׁלֵּם** U. [in K. substitute **הַמַּיִם הִשְׁבִּיחוּ מִלֵּךְ**]

ܕܫܡܕܐ for ܕܫܡܕܐ ܕܢܫܝܐ] *The Mollah Nasir Din said: If Nasir Din had not been dead the wolves would not have carried off his ass. If the heads of the nation were not asleep, no one could injure it.*

47. ܕܢܫܝܐ ܕܢܫܝܐ ܕܢܫܝܐ ܕܢܫܝܐ : ܕܢܫܝܐ ܕܢܫܝܐ ܕܢܫܝܐ ܕܢܫܝܐ ?
If you have not eaten the cooked wheat, why have you the stomach ache?
If you have nothing to do with the matter, why do you interfere?

48. ܕܢܫܝܐ ܕܢܫܝܐ : ܕܢܫܝܐ ܕܢܫܝܐ *At the report about the wolf, the wolf is at the door.* ‘Talk of the Devil and he is sure to appear.’

49. ܕܢܫܝܐ ܕܢܫܝܐ ܕܢܫܝܐ ܕܢܫܝܐ *The top of the hat is a hole.* Said of a man who cannot keep a secret.

50. ܕܢܫܝܐ ܕܢܫܝܐ ܕܢܫܝܐ ܕܢܫܝܐ : ܕܢܫܝܐ ܕܢܫܝܐ ܕܢܫܝܐ ܕܢܫܝܐ *A dead man thinks the living are (always) eating sweetmeats.* Said of a man who thinks a rich man’s lot altogether enviable. Halwa is a sort of ‘Turkish delight.’

51. ܕܢܫܝܐ ܕܢܫܝܐ ܕܢܫܝܐ ܕܢܫܝܐ : ܕܢܫܝܐ ܕܢܫܝܐ ܕܢܫܝܐ ܕܢܫܝܐ *Let not the foot traveller mock at the rider: his day will not pass.* Said if a poor man rails at the rich.

52. ܕܢܫܝܐ ܕܢܫܝܐ ܕܢܫܝܐ ܕܢܫܝܐ : ܕܢܫܝܐ ܕܢܫܝܐ ܕܢܫܝܐ ܕܢܫܝܐ *The clod is weeping for (the fate of) the stone.* Cf. ‘Daughters of Jerusalem, etc.’

53. ܕܢܫܝܐ ܕܢܫܝܐ ܕܢܫܝܐ ܕܢܫܝܐ : ܕܢܫܝܐ ܕܢܫܝܐ ܕܢܫܝܐ ܕܢܫܝܐ *The load has gone and he is asking for the box.* Same as no. 44. When a horse’s load has fallen down it is unreasonable to expect the box which was placed on the top of the load to be still in its place.

54. ܕܢܫܝܐ ܕܢܫܝܐ ܕܢܫܝܐ ܕܢܫܝܐ : ܕܢܫܝܐ ܕܢܫܝܐ ܕܢܫܝܐ ܕܢܫܝܐ *Hafta for hafta: yet it requires more munching* [1 hafta = 4 lbs. avoirdupois]. The Urmi people tell a story against the mountaineers that one of them brought down honey to sell and exchanged it for carrots, hafta for hafta. He complained that the carrots were harder to munch than the honey, in the above words.

55. **בֶּן־בְּנֵי־אָדָם יִשְׁפֹּת בְּפָנָיו וְיֹאמַר כִּי־בָרֶחַץ מֵאֶרֶץ־חַיִּים** *One of them spat in his face, and he said, It is spring rain.* Said if a man pays no attention to reproof, but takes it as a matter of course.

56. **וְיָרֶם וְיֵאָכֵל וְיֵרָחַל וְיֵרָחַל** *Pay (your) money and eat the halwa* (see no. 50). 'Money down.'

57. **וְיָרֶם וְיֵאָכֵל וְיֵרָחַל וְיֵרָחַל** *The dog barks, but the caravan enters.* Said when a man pays no attention to an insult.

58. **וְיָרֶם וְיֵאָכֵל וְיֵרָחַל וְיֵרָחַל** *They came to shoe the mule and the frog put out her foot too (to be shod).* If one man gets a present everyone else expects one too.

59. **וְיָרֶם וְיֵאָכֵל וְיֵרָחַל וְיֵרָחַל** *A guest who comes of his own accord (lit. foot) is without honour.*

60. **וְיָרֶם וְיֵאָכֵל וְיֵרָחַל וְיֵרָחַל** *A dead donkey becomes a mule.* Said when a man exaggerates his losses.

61. **וְיָרֶם וְיֵאָכֵל וְיֵרָחַל וְיֵרָחַל** *Do not be sorry, my donkey. The summer is coming and I will reap some clover.* Said in order to put off an importunate beggar.

62. **וְיָרֶם וְיֵאָכֵל וְיֵרָחַל וְיֵרָחַל** *We went to get something out of our beards, but we had to add our moustaches to them.* Said when a man gives a bribe to get an office, and he not only fails but is fleeced further.

63. **וְיָרֶם וְיֵאָכֵל וְיֵרָחַל וְיֵרָחַל** *When a thief meets a thief he hides his club.* 'Turk fears Turk.'

64. **וְיָרֶם וְיֵאָכֵל וְיֵרָחַל וְיֵרָחַל** *Their pride is out of doors (lit. in the door), but their pounded wheat is in a gourd: i.e. they keep up appearances, but they are poor.* Gourds, dried and

hollow, are used by the poor as jars. This is said of a man who boasts without having anything to boast of.

65. **ܡܕܫܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ** *Under pretence of chickens the hen pecks.* Said of a man who takes more than his share under some pretence.

66. **ܕܫܒܐ ܕܒ ܕܝܫܐ ܕܝܫܐ ܕܝܫܐ ܕܝܫܐ** U. *I went after the smell of the chops, but (they were only) branding donkeys.* Said when a man is disappointed.

67. **ܡܢ ܕܠ ܕܝܫܐ ܕܝܫܐ ܕܝܫܐ ܕܝܫܐ ܕܝܫܐ** (If you take) *a hair from every beard, you will make a beard.* Said when asking subscriptions for a charitable object. 'Every little makes a mickle.'

68. **ܕܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ** *A wolf when it gets old is the laughingstock of the dogs.* A rich man who loves his money is thought nothing of.

69. **ܕܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ** *Soft earth drinks in water easily.* Said in praise of gentleness (**ܡܬܝܬܐ** means both *soft* and *gentle*).

70. **ܕܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ** *The husband (lit. male) is a labourer, the wife a mason.* Said when a wife is a good manager though her husband's earnings are small.

71. **ܕܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ** *If two chestnuts become one they (can) crack a walnut.* 'Union is strength.'

72. **ܕܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ** U. *Instead of the buffaloes crying out, the cart cries out.* Said if the man who inflicts an injury complains instead of the injured person.

73. **ܕܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ** *Give money and bring the mollah out of the mosque.* Money can do anything.

74. **ܕܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ** *While the wise man is turning it over in his mind (lit. ܕܡܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ)*

pouring it on his wisdom) the fool jumps over the brook. 'Fools rush in where angels fear to tread.'

75. **קַבֵּל מֵאֵלָּהּ אֶת־הַמָּיִם** *Water beneath straw. 'Still waters run deep.'*

76. **וְהַיָּמִּינִי יִכָּחֵשׁ : וְהַיָּמִּינִי יִכָּחֵשׁ** *A gentle horse kicks hard. [The same.]*

77. **וְהַיָּמִּינִי יִכָּחֵשׁ : וְהַיָּמִּינִי יִכָּחֵשׁ** *A little man has big dreams, i.e. talks big.*

78. **וְהַיָּמִּינִי יִכָּחֵשׁ : וְהַיָּמִּינִי יִכָּחֵשׁ** *One of them said I am a eunuch. The other asked how many children he had. Said if a man asks an unnecessary question.*

79. **וְהַיָּמִּינִי יִכָּחֵשׁ : וְהַיָּמִּינִי יִכָּחֵשׁ** *If the meat be cheap the soup will be uneatable. 'Cheap and nasty.'*

80. **וְהַיָּמִּינִי יִכָּחֵשׁ : וְהַיָּמִּינִי יִכָּחֵשׁ** *Though a snake go crooked, yet he goes straight into his own hole. However wicked a man is, he ought not to injure his own family. 'It is an ill bird that fouls its own nest.'*

81. **וְהַיָּמִּינִי יִכָּחֵשׁ : וְהַיָּמִּינִי יִכָּחֵשׁ** *A dog steals a leg (of mutton) from the butcher's shop, but he cuts off his own leg; i.e. they will not let him go there again. Almost 'A burnt child dreads the fire.'*

82. **וְהַיָּמִּינִי יִכָּחֵשׁ : וְהַיָּמִּינִי יִכָּחֵשׁ** *If a poor man's things are stolen (lit. go) the rich man is warned (to look out). Thieves begin with small things.*

83. **וְהַיָּמִּינִי יִכָּחֵשׁ : וְהַיָּמִּינִי יִכָּחֵשׁ** *His head is not his own. Said of a man who can refuse nothing to those who beg of him.*

84. **ܕܕܬܐܒܐ ܕܬܐܒܐ ܕܬܐܒܐ ܕܬܐܒܐ ܕܬܐܒܐ ܕܬܐܒܐ** *My daughter, I am talking to you; my daughter-in-law, listen.* Said when a man speaks to another in order that a third person may hear. It is not the custom for a man to speak to his daughter-in-law, and therefore when he wishes to scold her, he scolds his own daughter instead.

85. **ܕܬܐܒܐ ܕܬܐܒܐ ܕܬܐܒܐ ܕܬܐܒܐ ܕܬܐܒܐ ܕܬܐܒܐ** *The sly fox is caught by (lit. knocks against) his own foot.* Said when a guilty man is convicted by his own words.

86. **ܕܬܐܒܐ ܕܬܐܒܐ ܕܬܐܒܐ ܕܬܐܒܐ ܕܬܐܒܐ ܕܬܐܒܐ** *The more you scratch a cat the more it will fly (lit. return) in your face.* If you injure a man he will injure you.

87. **ܕܬܐܒܐ ܕܬܐܒܐ ܕܬܐܒܐ ܕܬܐܒܐ ܕܬܐܒܐ ܕܬܐܒܐ** *A snake dislikes mint, but it grows at his door (hole).* If you do not like a thing it is sure to be always meeting you.

88. **ܕܬܐܒܐ ܕܬܐܒܐ ܕܬܐܒܐ ܕܬܐܒܐ ܕܬܐܒܐ ܕܬܐܒܐ** *Stretch out your foot according to the measure of your carpet.* ‘Cut your coat according to your cloth.’

89. **ܕܬܐܒܐ ܕܬܐܒܐ ܕܬܐܒܐ ܕܬܐܒܐ ܕܬܐܒܐ ܕܬܐܒܐ** *If you rake up a dunghill, it will smell.* Said to pacify two men, generally to dissuade them from calling one another names.

90. **ܕܬܐܒܐ ܕܬܐܒܐ ܕܬܐܒܐ ܕܬܐܒܐ ܕܬܐܒܐ ܕܬܐܒܐ** *When a small man enters a gateway he bows his head.* Said if a man takes unnecessary precautions.

91. **ܕܬܐܒܐ ܕܬܐܒܐ ܕܬܐܒܐ ܕܬܐܒܐ ܕܬܐܒܐ ܕܬܐܒܐ** *You have eaten the halwa (no. 50) and are riding the donkey.* You have it all your own way.

92. **ܕܬܐܒܐ ܕܬܐܒܐ ܕܬܐܒܐ ܕܬܐܒܐ ܕܬܐܒܐ ܕܬܐܒܐ** *He has got down from the horse and is riding the ass.* He has had a fall.

93. **אֲנִי וְאַתָּה נֹכְחִים לֶחֶם אֶכְלֶם יַחְדָּם : מַה אַתָּה מֵבִטֵּן ?** *Your portion with my portion (i.e. we are eating together), what are you staring at? 'Share and share alike.'*

94. **אֵין עֹשֶׂה עִם הַבָּקָה כִּי עֹלֶה : וְעֵין לֹא יֵאָכֵל : כִּי עֵינָיו כָּבֵדוֹת** *The ox can work with the buffalo, but (then) he cannot eat (he is too tired). Said when a poor man tries to spend like a rich companion and becomes bankrupt.*

95. **לֹא תִּסּוֹדֵם מַרְכָּבָה נֹכַח מִצֵּיטָה** *Let not the brave horse receive the whip. 'Do not beat a willing horse.'*

96. **וְהַסּוֹדֵם וְהַחֲמֹר יִלָּחֶם : וְהַחֲמֹר יִהְיֶה הַנֶּחֱלָשׁ** *The horse and the mule will fight, and between them the ass will get killed. Those who interfere between two combatants get the worst of it.*

97. **יְהוָה מֵבִטֵּן אֶת הַרְבֵּעַ : וְיֵשׁ עַל הַרְבֵּעַ שֶׁנֶּשֶׁת** *God looks at the high mountains and gives (them) perpetual snows. God recompenses each man as is right. Said especially of bad men.*

98. **וְהַיָּד הַקְּטָנָה הִנֵּה נֹתֵנָה לְהַשְׁתֵּךְ מִלֶּחֶם** *He is giving the camel to drink out of a walnut husk (not the shell). Said when a man gives a ridiculously small gift to one in need.*

99. **וְהַיָּד הַקְּטָנָה הִנֵּה נֹתֵנָה לְהַשְׁתֵּךְ מִלֶּחֶם : וְיֵשׁ עַל הַרְבֵּעַ שֶׁנֶּשֶׁת** *The fool threw a stone down the well, but forty wise men could not get it out. Aliter (Socin) וְיֵשׁ עַל הַרְבֵּעַ שֶׁנֶּשֶׁת : וְיֵשׁ עַל הַרְבֵּעַ שֶׁנֶּשֶׁת*

100. **וְהַיָּד הַקְּטָנָה הִנֵּה נֹתֵנָה לְהַשְׁתֵּךְ מִלֶּחֶם : וְיֵשׁ עַל הַרְבֵּעַ שֶׁנֶּשֶׁת** *The bride and bridegroom are happy, but the fools of the village kill themselves. A fool gets no enjoyment out of life.*

101. **וְהַיָּד הַקְּטָנָה הִנֵּה נֹתֵנָה לְהַשְׁתֵּךְ מִלֶּחֶם : וְיֵשׁ עַל הַרְבֵּעַ שֶׁנֶּשֶׁת** *The buffalo works; does the buffalo eat (sc. alone)? A man ought to share with his family.*

112. **חַיִּי דְּמִיָּה דְּתַן קִמְיָה דְּמִיָּה דְּסִיָּה : דְּיָ מִמְּחֵב** *Whenever water remains long in one place it stinks. 'Familiarity breeds contempt'?*

113. **מִיָּה דְּמִיָּה דְּתַן קִמְיָה : דְּיָ מִמְּחֵב** *A short proverb is sweet. 'Short and sweet.'*

114. **חַיִּי דְּמִיָּה דְּתַן קִמְיָה : דְּיָ מִמְּחֵב** *However you may hold it in your hand, this world will pass away; certainly it will go.*

115. **מִיָּה דְּמִיָּה דְּתַן קִמְיָה : דְּיָ מִמְּחֵב** *Doors locked, misfortunes past. 'Ignorance is bliss.'*

116. **חַיִּי דְּמִיָּה דְּתַן קִמְיָה : דְּיָ מִמְּחֵב** *The more a hare sleeps the more she runs. Said by a lazy man to excuse himself.*

117. **מִיָּה דְּמִיָּה דְּתַן קִמְיָה : דְּיָ מִמְּחֵב** *Whence did you buy this wisdom? Said ironically to a foolish person.*

118. **חַיִּי דְּמִיָּה דְּתַן קִמְיָה : דְּיָ מִמְּחֵב** *When God was dividing intellect, I was not there.*

119. **חַיִּי דְּמִיָּה דְּתַן קִמְיָה : דְּיָ מִמְּחֵב** *A man is one fire, a woman nine. (Said of love.)*

120. **חַיִּי דְּמִיָּה דְּתַן קִמְיָה : דְּיָ מִמְּחֵב** *If I forget you I will forget my right hand. Cf. Ps. cxxxvii. 5.*

121. **חַיִּי דְּמִיָּה דְּתַן קִמְיָה : דְּיָ מִמְּחֵב** *I have eaten the sack and the little bag remains. Said by an old man.*

122. **חַיִּי דְּמִיָּה דְּתַן קִמְיָה : דְּיָ מִמְּחֵב** *A heavy stone remains in its place. Qy., the converse of 'A rolling stone gathers no moss'?*

123. **חַיִּי דְּמִיָּה דְּתַן קִמְיָה : דְּיָ מִמְּחֵב** *Though I have travelled over the whole world, I found my own country the sweetest. 'There is no place like home.'*

ADDITIONS AND CORRECTIONS.

P. 6, l. 2, *add* (also **حج**).

1. 21, 22, *for* make, *read* makes; *for* Jamel, Jamal.

p. 7, l. 7, *after* sounded, *add* unless final.

p. 10, par. (7), *add* There are no half vowels for Shva; thus **בֵּן** is *bné* not *běné*.

The conjunction **•** *and* is sometimes pronounced *wě* in Al.

1. 23, *for* § 37 b, *read* § 87 b.

p. 16, *sub fine*, add In writing O.S. the Eastern Syrians use the following:— or ,

both pronounced *how*, used before a relative and when = *ille*; **ᠬᠣᠩ** or **ᠬᠣᠩᠠ**,

both pronounced *û*, used as a copula, the **و** being often omitted, as **يَكُونُ**

for **𐎧𐎫𐎼𐎹** or **𐎧𐎫𐎼𐎹** *he is good*; **𐎧𐎫𐎼𐎹**, pronounced *hû*, = *iste*. Also

𐎧𐎡𐎴, pronounced *hûyû*, = *he is*. The feminine usage is similar.

p. 27, l. 8, add **لَيْلٍ** m.f. *night* = O.S. **لَيْلٍ** m. (for **لَيْلٍ**); **خَالِدٍ** *eternity*, used

both as abs. and constr. state; perhaps also ذَسُّبُ f. *ease, relief*, lit. *wide-*

ness, and **مَجْدًا** suddenly, **مَجْدًا** Ti. again, pp. 165, 166, for

نَسَبًا; نَسَبًا see p. 308. See also Proverb 20 (p. 347).

p. 31, l. 9, *after* genders, *add* and numbers; rarely a superfluous Dalath follows.

1. 22, add **لَهُ مَدَنٌ** Al. *the west*; so **وَهُنَّ مَدَنٌ** Al. *the east*.

1. 24, *for* ۛۛۛ *read* ۛۛۛ.

p. 32, l. 6, for **ᠲᠤᠨ** read **ᠲᠤᠨᠰᠤ**.

p. 34, l. 1, *add* also كَمْسَنَ U.; *after* head, *add* and temples.

1. 6, *for* (a bird), *read* a lizard.

sub fine, add to masculines حَيْكَل *calico*, بَزْج *braid*, مَمْسَك *fist*.

pp. 35, 36, add **ܕܕܐ** is sometimes fem. in N.S. Add also **ܕܕܐ** country, m., rarely f.

N.S.: m. O.S.; **ܕܕܐ** metal bowl, f. N.S. = **ܕܕܐ** m. O.S.; **ܕܕܐ** kiln, m.

O.S., f. N.S.; **ܕܕܐ** seat, f. N.S. = O.S. **ܕܕܐ** m.; **ܕܕܐ** rain, f.

U.K., m. Q., O.S.; **ܕܕܐ** lamp, is m. in Baz, f. in Q. The following are

m. in Q.:—**ܕܕܐ**, **ܕܕܐ**, **ܕܕܐ**, **ܕܕܐ**, **ܕܕܐ**, **ܕܕܐ**.

p. 37, l. 15, **ܕܕܐ** is m. and f. in Q.

l. 18, **ܕܕܐ** is also found. Add to fem. **ܕܕܐ** from **ܕܕܐ** kid.

p. 38, add **ܕܕܐ** f. frog, **ܕܕܐ** tadpole; **ܕܕܐ** f. and **ܕܕܐ** or **ܕܕܐ**

all = corner; the fem. of **ܕܕܐ** is also **ܕܕܐ**.

p. 41, l. 18, add also **ܕܕܐ**; cf. p. 334.

pp. 41, sqq., add to regular plurals:—

(1) **ܕܕܐ** m. braid; **ܕܕܐ** m. calico; **ܕܕܐ** O.S., also **ܕܕܐ** K., a herb found in K., Numb. xi. 5; **ܕܕܐ** loins. **ܕܕܐ** mulberry, makes **ܕܕܐ** in Q.

(2) **ܕܕܐ** Al. breast; **ܕܕܐ** Al. m. master (also 3, see § 19); **ܕܕܐ** U. Tk. breast; **ܕܕܐ** m. basket (with handle), in Al.: elsewhere 1. [**ܕܕܐ** is rarely 1, and in Al. 3; **ܕܕܐ** is also 1 in Q. etc.] **ܕܕܐ** head, **ܕܕܐ** mouth, in Al. take 2. [**ܕܕܐ** is also 1].

(2^a) **ܕܕܐ** m. (U. form) evening, sometimes; **ܕܕܐ** K. m. also takes 3.

(3) **ܕܕܐ** f. watch of the night, also 1; **ܕܕܐ** K. O.S., or **ܕܕܐ** K. owl f.; **ܕܕܐ** f. time, in Tk. Al. p. 70; **ܕܕܐ** f. fruitstone, also 1; **ܕܕܐ** f. kneading tray; **ܕܕܐ** f. pearl; **ܕܕܐ** f. marsh; **ܕܕܐ** f. treasure, also 1 [also **ܕܕܐ** f. 1]; **ܕܕܐ** (a large bird); **ܕܕܐ** f. flour bin; **ܕܕܐ** f. wooden disc used in the game of 'touch,' also the holder of the disc; **ܕܕܐ** f. garden bed; **ܕܕܐ** m. f. sledge, also 1; **ܕܕܐ** f. leather bag, also 1; **ܕܕܐ** m. f. rain; [**ܕܕܐ** f. grindstone, also takes 1]; **ܕܕܐ** (N.S. **ܕܕܐ**, O.S. **ܕܕܐ**) heel, also 1; **ܕܕܐ** m. candle, in Ti., elsewhere 1; **ܕܕܐ**

m. *table cloth, table set for meals*, in Al., elsewhere 1; **صهذ** f. *arch*;
دحج Al. *ship* (= **كعب** U.).

- (4) **جذ** Q. *husband* (= **أ** U.) takes 1; **لوه** m. *walnut tree* (with 1, *walnut*); **لل** (p. 44) in Q., in the sense *stacked hay*; **دذ** Al. Ti. m. *arm* (= **دذ** p. 46); so Q. but with pl. as U.; **وشم** m. K. *summer pasturage* (the camp), also 1; **يوم** m. *kinsman*, also 1; **سدم** m. *wedding feast*, also 1; **سم** m. *leaven*, also 1; [**حمذ** m. *mountain*, O.S., also takes 1]; **م** m. *herb*, also 1; **دو** f. *noon, midday meal*, also 1; **جذ** m. *pocket hole*; **جلا** m. U. *buffalo bull*, also 1 (= **كعب** K.); **جذ** m. *cotton plant*, O.S.; **دم** m. *dough*, also 1; **سم** f. *edge of a roof*; **فم** nostril, in Al. (also 5); **ف** m. *hamstring*; **ف** K. m. *porch*; **فم** m. *summer*, O.S., also 1; **فم** f. *nest*, O.S., also 3; [**ذ** also takes 4 in the sense of *head*]; **فم** m. *door post*, in U.; also 1 in Q.; **جذ** (p. 46) in Q. makes **جذ**; **جذ** m. *he goat*, also 1, Turk. (= O.S. **جذ**).

- (5) **جلا** (or **جلا**) K. *shadow*, = O.S. **جلا**; **فد** m. *curtain*, usually 1; **فم** wisp of hair (with 1, *head of grain*); [**فم**, **فم**, and **فم** Al. also take 1].

- (8) **فم** Tkh. f. *present* = **فم** § 45 f.; [**فم** also takes 6]; **فم** f. *grandmother*, in Al.

- (9) **فم** f. *shrub*, also *sleeve*; **فم** f. *ewe lamb* (one year old); **فم** f. Al. *female companion*, § 17; **فم** K. f. *midwife* (= **فم** U.); **فم** Al. f. *round cake* (= **فم** U.); [in Q. the sing. of **فم** is also **فم** and **فم**].

p. 42, l. 2, *for* 8 lbs., *read* 4 lbs.

p. 45, **ܐܘܬܐ** also f.; *for* **ܝܬܐ** f. *thigh*, *read* **ܝܬܐ** f. *rump* (half); so p. 47; *for* **ܕܡܬܐ** *read* **ܕܡܬܐ** (singular rare); **ܡܬܐ** is fem.

p. 46, **ܐܬܐ** in Q. is *an axle*; *for* **ܕܡܬܐ** *read* **ܕܡܬܐ** (p. 338); *for* **ܕܡܬܐ**, **ܕܡܬܐ** is used in Q.; **ܕܡܬܐ** is fem.

p. 50, *add* **ܕܡܬܐ** f. *knife*, pl. **ܕܡܬܐܬܐ** (Turk.); *for* **ܕܡܬܐ** in Q. they say **ܕܡܬܐ** (first Zlama).

p. 51, **ܡܬܐ** in Q. makes also **ܡܬܐ**.

p. 52, l. 1, *add* Singular in Q. also **ܡܬܐ** *kernel*.

ܡܬܐ K. f. *fever*, and **ܡܬܐ** f. *end*, have no pl.; the latter borrows that of **ܡܬܐ**.

p. 53, *add* In Q. K. the masculine forms **ܡܬܐ**, **ܡܬܐ** (also **ܡܬܐ**?), **ܡܬܐ**, **ܡܬܐ**, **ܡܬܐ**, **ܡܬܐ** are also used; in Q. **ܡܬܐ** is a *hazel nut*.

l. 7, *for* **ܡܬܐ** *read* **ܡܬܐ**.

sub fine, *add* **ܡܬܐ** *pea*, pl. **ܡܬܐ** and 6.

p. 54, l. 10, **ܡܬܐ** is used in Q. *for a little girl's trousers*.

p. 55, l. 20, *for* (O.S. **ܡܬܐ**) *read* (O.S. **ܡܬܐ**).

p. 56, par. (12), *for* Bas, *read* Baz; *add* **ܡܬܐ** is also used.

p. 58, par. (5), *add* **ܡܬܐ** *high spirited* (as a horse), **ܡܬܐ** *speckled*, **ܡܬܐ** Al. *lame*, make fem. in **ܡܬܐ**.

par. (7), **ܡܬܐ** in Al. makes fem. **ܡܬܐ**.

par. (8), *add* **ܡܬܐ** *heathen*, and **ܡܬܐ** *unclean*, do not take the euphonic vowel in the feminine.

sub fine, *for* absolute, *read* limited.

p. 59, l. 8, *for* **ܡܬܐ**, **ܡܬܐ** *read* **ܡܬܐ**, **ܡܬܐ**.

- p. 64, In Al. the K. feminines are used, except for *nine*. But **ḥ** is used before **š**.
- p. 69, add **ḥ** Al. or **ḥ** Al.
- p. 70, l. 13, add to the list **ḥ** Tkh. f. time, **ḥ** Tkh. f. id.
- p. 74, Sachau gives for Al. **ḥ** m., **ḥ** f. (*ilei*); **ḥ** m. **ḥ** f.
- p. 75, *sub fine*, add But in Al. **ḥ** is *kmélé*.
- p. 79, l. 9, for **ḥ**, **ḥ** read **ḥ**, **ḥ**.
- p. 83, Also **ḥ** Al. (paradigm form).
- p. 96, **ḥ** is used alone for the infin. in Al., but also **ḥ**.
- p. 99, **ḥ**. Imperat. also **ḥ** in Al. as O.S.
- p. 100, Sachau gives for Al. *gâlé* for 3 sing., but *gâlîtûn* 2 pl., *gâli* 3 m. pl., *gâlei* 3 f. pl.; *glêlé* for 3 sing. pret.
- p. 104, In Al. **ḥ** verbs in first present and pret. are often treated as if **ḥ**; as for **ḥ**, *shmélé*. The pl. imperat. is also **ḥ** Al.
- p. 112, l. 1, 2, for **ḥ** read **ḥ** throughout (cf. p. 322).
- p. 119, **ḥ**. In Al., imperative also **ḥ**.
- p. 120, **ḥ**. Past part. **ḥ** Al.
- p. 126, **ḥ**. In Al. pret. also **ḥ** (first Zlama); with fem. object **ḥ**; the verbal noun **ḥ** is much used by itself as a noun of action.
- p. 131, **ḥ**, **ḥ** also used in Al. The verbal noun in Al. is **ḥ**.
- p. 134, In Al. for **ḥ** I shew her, we have also **ḥ**, second Zlama (p. 81, note).
- p. 137, So in Al. **ḥ** is he left me as well as I left.
- p. 156, l. 5, for **ḥ** read **ḥ**. Add to *Alqosh adverbs*: **ḥ** (both **ḥ**) together, **ḥ** apart, **ḥ** immediately, **ḥ** perhaps (p. 203, l. 4), **ḥ** and **ḥ** very, **ḥ** (*lēkun*) and **ḥ** perhaps,

ܡܬܬܐܬܐ ܕܫܡܬܐܐ *thereafter*, ܡܫܡܬܐܐ *early* (p. 290), ܡܡܬܐ *why*, ܡܡܬܐ
or ܡܡܬܐܐ *somewhat*, ܡܡܬܐܐ *near*.

p. 193, l. 7, for ܐܓܠ, read ܐܓܠܐ.

p. 201, l. 16, for ܡܬܬܐܬܐܐ read ܡܬܬܐܬܐܐ or ܡܬܬܐܬܐܐ (Arab.).

p. 209, l. 4, for ܡܬܬܐܬܐܐ read ܡܬܬܐܬܐܐ.

l. 12, for ܡܬܬܐܬܐܐ read ܡܬܬܐܬܐܐ.

p. 225, l. 5, add The U. agent of ܡܬܬܐܬܐܐ *to be extinguished, to die* (p. 103), is ܡܬܬܐܬܐܐ.

p. 232, add ܡܬܬܐܬܐܐ *green*, Al.

p. 235, l. 16, for ܡܬܬܐܬܐܐ read ܡܬܬܐܬܐܐ.

p. 249, *sub fine*, for a calf, read an arm; for amulet, read armlet.

p. 250, l. 22, for ܡܬܬܐܬܐܐ read ܡܬܬܐܬܐܐ.

p. 258, l. 6, for ܡܬܬܐܬܐܐ read ܡܬܬܐܬܐܐ (Arab. كمن).

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